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VOL. 37. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, APRIL 5, 1900.

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LOOKING FORWARD.

J. MARION GALE.

Next year, 1901,
We shall reckon up and see
What nineteen centuries have done
To make the people free.
In the coming hundred years,
Some babies at their birth
Will come laughing in their tears
To bless the better earth.
Old earth has long been trying
To make man and woman new;
Now we are prophesying,
That work is coming true.
While the centuries have flitted,
There has been some forward moving—
But it must be admitted
There is room for still improving.
Man's intellect is growing bright,
Through friction of the ages—
But none can yet claim the right
To be classed as saints or sages.
Competition still advances
To the very danger limit,
And the multitude take chances
For "every dollar in it."
While all the richest store of wealth
Is the flimsiest of shoddy;
When it is made at cost of health
Of either mind or body.
We brought no wealth to earth
On entering its portal;
Nor shall we through the second birth
Take aught but wealth immortal.
Then we shall know as we are known,
And have no need to fear it;
For all the real wealth we own
Is wealth of soul and spirit.
If we round our lives out whole
By just and righteous acting,
We shall not fail in wealth of soul,
Nor fear for God's exacting.
Eternal Wisdom put us here
For honest, finite growing,
And gave us all a limit clear
In all our means of knowing.
Then if we do the best we know,
While growing in the mortal,
We need not fear where we shall go
On passing life's next portal.
Though we have often gone astray,
In mortal wisdom guessing,
It would be childishness to say:
"Heaven has withdrawn its blessing."
Tho' struggling mortals dream in strife,
The time has come to wake us;
The Power Divine that gave us life
Never can forsake us.
The God that buckled Orion's belt
Planned out our little story,
And all the universe has felt
That God's eternal glory.
All the living worlds decide,
By Nature's kind endeavor,
Omnipotence can wisely guide
Forever and forever!

BORDERLAND

Mystic Hands.

The following story was related by a person interested in psychical research:

"I might as well begin," he said, "with a fellow who has been going down hill a long time; all through one failing, weakness of will. At the time I am going to tell you about, he had been passing for a week or more about as ragged an existence as any fellow could well

pass through and live; drinking as often as he could and eating nothing except a bite now and then from the free-lunch counter.

"He happened to be living in the same house with me at that time, and after this thing had been going on for several days, I was attracted one evening by a succession of low but decidedly sharp cries from his room. I hurried in; it was about dusk. There he stood, just as he had tumbled out of bed, staring at the wall, his eyes distended with a sort of fascinated terror that held them there. I went up, grasped him by the shoulder and shook him. "Don't you see it?" he cried, "there on the wall," and he pointed to the spot with his finger.

"I saw nothing, but I felt he was in for it. 'He has it at last,' I thought, 'delirium tremens.'

"He clutched my hand. I released it, and then, remembering that I had had some experience in seeing impalpable lights before, I

tended veins—for the back of the hand was toward us.

"Do you recognize it?" I whispered.

"Yes; it is my mother's. I could swear to it," he moaned.

"As we continued to look, the light began to tremble, waver, the hand seemed as if about to recede from view, then grew into sharper outline, and finally we saw a hand of another character, younger and firmer. I questioned him again.

"That," he said, "looks like the hand of a sister, but she is living, or was when last I heard from her. I can't stand this! Let me get out of here!" He broke away from me, caught up his hat, and made for the door. I went out with him, leaving the pale light still flickering about the fading hand on the wall.

"Two days later, a letter enclosing some money came to that poor fellow from the sister whose hand he had recognized. The letter told how she had been impressed in

FIFTY-SECOND ANNIVERSARY CELEBRATION

Of Modern Spiritualism—March 31, 1900.



MRS. LEAH UNDERHILL FOX, one of the Fox Sisters who first heard the "Raps" at Hydesville, N. Y.

took both his hands in mine and firmly held them. In a short time I saw in the spot he had indicated on the wall above his head a streak of pale electric light. As I continued to hold his hands and looked intently, the light gradually grew stronger and widened into a circle, in the midst of which there presently appeared a hand. It hung downward, visible only from the wrist. The hand was plainly that of an aged woman, rather bony, with prominent knuckles and dis-

dreams and haunted in waking hours by thoughts of their mother and of some impending harm to him. I would like to wind up this story by telling you that incident redeemed that fellow, but, alas! that sequel would not be true. No mother, sister, or wife, in the physical or spiritual spheres, can redeem a man who has not the backbone to redeem himself. Remorse is good and love all powerful, but personal will is the foundation rock.—Each.

My Spirit Twin Sisters.

During my stay in Santa Cruz, and while walking down Pacific St. one day, I saw in front of a very ordinary dwelling a sign with the words: "Mrs. Reed, Medium." I had no inclination to enter the house at this time, but a few days later I felt a strong desire to call, and my rap at the door was answered by an invitation to "Come in!"

On entering what seemed an ordinary sitting-room, I saw seated an elderly lady, to whom I said: "I hardly know why I have called," when Mrs. Reed said: "I can tell you why you came; it is because your sister wants to see you. She is at your side." I stood wondering which of the four who had passed from earth was most likely to be present, when Mrs. Reed said: "Here comes another sister of yours, and she looks so much like the first—enough like her to be a twin! Yes, they are your twin sisters."

I doubt if I had thought of them during many months past. They had been born five years prior to my own birth, and one of them I had never seen; but I had planted and watered flowers on her little grave in a New England graveyard, where the head-stone marks the date 1825.

Will philosophers in search of truth, or doubters of a future life, please explain this circumstance?
C. C. D.

A Dog with Brains.

Dr. Edward G. Blair, of the Estill apartment house, Kansas City, Mo., has a dog which gives apparently convincing evidence that he understands not only suggestions made to him, but appreciates, to an extent, conversation going on about him.

"Go into the office," said Mrs. Blair, "and fetch the waste-paper basket." The dog returned in a moment with a basket half full of torn newspapers and paper boxes. As he walked across the room the basket tipped and a part of its contents rolled out on the floor.

"That's careless," said his mistress; "pick them up." The dog went from piece to piece and placed each carefully back in the basket. Mac showed that he knew every room in the house, for he was sent to every one of them in turn and brought back what he was sent for.

"Mac," said Dr. Blair, "my satchel is on a chair in the hall. I wish you would take it to my office."

The dog went directly to the place indicated and performed his mission.

Although Mac has had the best of rearing, he has an aversion to taking a bath. While he was still

in hearing, someone suggested that a bath would do him good. The dog got up, looked at the one who had made the suggestion, in a grieved way, and left the room. During meals Mac, on request, informs the servant that it's time for another course. He also announces to the cook that all are ready for dinner. It has been the dog's habit to bring the doctor's slippers to him every night. The other evening Dr. Blair wanted his satchel in which he carries his surgical instruments.

"Mac," said Dr. Blair, "I want the satchel to-night, not the slippers." Although it was the first time that the order had ever been given, and the dog had been in the habit of bringing in the slippers, he did as he was told.

Mac nearly always accompanies Mrs. Blair on her drives, when he does most of the driving. It only requires a suggestion that the horse is a bit slow for Mac to draw the reins tighter and make the animal trot. A few days ago Mac was in a large department store. In order to test his knowledge of words, a nickel was dropped in a piece of paper and placed in the dog's mouth. "Go and get five cents' worth of candy," he was told. The dog immediately went to the candy department in another part of the store. He stood on his hind feet and deposited the money on the showcase. The candy girl gave him five cents' worth of taffy. This incident is considered remarkable, as the dog did it, not as the result of training, but on account of simply being told.—*Ex.*

Immortal Life.

G. B. STEBBINS.

We may be quite familiar with facts that familiarize and deepen the meaning of a word, but yet that word may be so vast in its scope that some new application may give us a new surprise, a new illumination—make us feel possessed and strengthened by an idea which is without any limit and which no library can bound or define.

Such a word is Eternity—as applied to a human being, immortality.

We witness a real manifestation of spirit presence. Blessed, indeed, it is; but we have not taken it all in—the fact is great; how much greater and more lasting is the idea in us and around us; in the stars and suns and filling the space from whence they have long since gone. We are here to-day, but there to-morrow. So says a voice within, an intuition that can never die.

No better way to get nearer this idea—so mystical, so illusive, so lasting, yet so natural; like a dew-drop or a roseleaf—than to see and feel how great souls realize its power.

HENRY THOMAS BUCKLE

Was a great English scholar, a fearless thinker, no slave to dogmas, but no agnostic, practicing self-banishment in a fog. He began a History of the World's Civilization. Its introduction, complete in two large volumes, after years of studious toil in his father's house, and near a mother he deeply loved, he took the manuscript out into a world that knew little of him—far less than he knew of it.

A London bookseller issued it and it was soon widely read, and the world (willing or not) put the name of a new great writer on its list.

He needed rest to finish the work. Time enough in this or a better

world. But his body died, and he "went up to glory," using the old phrase applied to worthy emigrants to the "many mansions" above.

What more natural than that he should be finishing his great work—with notes and comments, in such light as "never was on land or sea" here below, save in illuminated gleams. Whatever he left, "Life Essays," etc., is valuable, for he had deep interest in human progress.

At present a single sentence, one of the most comprehensive in the world, strong to awaken and convince, is our main concern. I have read it repeatedly. Waking nights I repeat it. It takes hold of my life and illuminates it. May the readers of this wonderful sentence be blessed by it in like way!

The article on Immortality, by a gifted man, who chose Buckle's great words as his heading, must also be read, and will bring its blessing.

THE GREAT SENTENCE—"If Immortality is not true, it matters little whether anything else is true or not."—Henry Thomas Buckle.

EXPLANATORY—Luther R. Marsh is now a retired lawyer, his home in Middleton, N. Y.; 88 years of age, remarkably well preserved, of fine social faculties, occasionally taking part in public exercises. In his professional days in New York he was, for a time, law partner of Daniel Webster, which marks his high rank. In youth a friend of Elizabeth Cady Stanton, and a visitor at Judge Cady's home. In early manhood a friend of Gerrit Smith and the anti-slavery pioneers, his wife a daughter of Alvin Stewart of Utica, a leading spirit.

He became a Spiritualist. I first heard him give (81 years of age) an address of marked ability and eloquence, holding the close interest of a full audience in which were many lawyers who had opposed his course as a Spiritualist, but came to be conquered by his eloquence at Carnegie Hall on a fine Sunday afternoon in New York.

A short time ago my wife and I received from Mr. Marsh a neat little booklet of 75 pages, a chapter for each month, of varied matter, original mostly, a limited edition for friends, out of which matter is copied—"A Souvenir Calendar." Following this are extracts from Mr. Marsh's valuable article.

ETERNAL LIFE.—"Whether, at what is called 'death'—an event which no one can hope to evade, a mortal is to cease existence—to go into non-entity, become nothing—or is to continue in another conscious form of life, without 'the doublet of the flesh,' and that shall outlast all material worlds—is the question of questions, beside which all others, however important they may seem, are overshadowed and dwindle out of sight.

"Can any one be so blind, so deaf, so dull, as not to thrill with interest at what may tend to solve, or cast light, on this mighty theme? . . . But in the long range, can man boast more than the flying ephemera, unless he lives beyond the tomb? How evanescent all his acts! In the unmeasured eternity his life on earth is but a spot, an invisible point. He can not build anything that will stand the cuffs of time.

Old Cheops (Kufa) made the most successful attempt, but his outside granite is peeling, the height of his pyramid diminishing. The columns of the Thothmes and Rameses are prostrate; Chaldean Babel a ruin. Nine thousand years, not a second on time's chronometer,

have covered in oblivion the ancient Nippur; only spade and pick could reveal to the world that such a city, with its thronging multitudes, was on the earth 3,000 years before Adam trod the grasses of Eden.

"And now, yet more recently, down, down through strata of buried cities, come forth evidences of an unknown capital—a stranger even to suspicion—whose rock inscriptions double the long-accepted age of the world, even then advanced to a high state of civilization—pushing back to 12,000 years the palatial streets and rushing population deep down under the ruins of ancient Susa.

"Before Immortality was brought to light, how gloomy the prospect. Even Plato and Socrates, the greatest sages of the old world, had but a vague and shadowy hope. It was Paul who first declared that 'the mortal must put on immortality.'

"Moschus, a Greek poet about 270 B. C., gave tongue to the thought of his time; mourning the superiority of the resurrective power of the vegetable over the human world:

"The mallows in the garden lying dead, Or parsley green, or anise crisp and sweet, They have another life, and in the coming year Spring forth. But we, the great, the valiant and the wise, Of men when once we die, within the hollow ground We sleep the still, the endless, unawakening sleep."

"But how changed. The sad eclipse and melancholy fear retreat before the effulgence of the future life. The chant of the modern poet irradiates the present and the future:

"See Truth, Love and Mercy in triumph descending, And Nature all glowing in Eden's first bloom; On the cold cheek of death smiles and roses are blending And beauty immortal awakes from the tomb."

"How few try to realize what immortality—eternity of life—means. They give it a glance and a go-by. Its supply of days and years can never be exhausted or diminished.

"In the evolution of Providence have now come the indisputable evidences of the eternity of our life—proofs of spirit return and real presence which multiply and converge to an absolute demonstration.

"Unless this demonstration is accepted, all testimony is useless; we can have no proof that we are alive; that the serene blue of the day and the spangled dome of night are realities; that the sun shines or the moon pales her light; that anything is anything, or anybody anybody; the earth a myth and the sky a fancy.

"It is not enough merely to know the fact of immortality. It asserts its value only when it so enters into and controls the life as to make the spirit worthy this immortal and inestimable boon.

"The spirits in bliss would be pained if they thought their lives could end even in a far-distant age. But endless life is assured beyond doubt—that is the supreme satisfaction.

"* * * * *

"But my faith is firm as the everlasting stars, that as the human soul—emanating from Deity—has in Him existed through time which had no beginning, so it will live, co-existent with Deity, an individualized and differentiated spirit entity—through time which will have no end."

COMMENT.—The great value which a student like Henry T. Buckle, while diligent and dutiful here, attached to personal immor-

tal, packing his thought in one comprehensive sentence; and the strength and beauty of argument and illustration to the same end and to Modern Spiritual Research of an eminent lawyer like Luther R. Marsh, make this article important—its reading a rare privilege.

At the Mid-winter Convention of the Michigan State Spiritual Association at Lansing, Mich., on Saturday, Feb. 10, 1900, the foregoing article was received from Giles B. Stebbins, a veteran reformer of Detroit, long known throughout the United States and Canada for his able advocacy on the platform, and through the press of social, political and religious reform. It was heard with many expressions of enjoyment, and several brief addresses were given recounting the great services, especially in the Anti-Slavery, Woman Suffrage and Temperance movements, and the advocacy of the Spiritual Philosophy. A committee consisting of Rev. B. F. Austin, D. D., of Toronto, Ontario; President D. P. Dewey and Lyman C. Howe was chosen to draft resolutions which were carried unanimously by the Convention as follows:

Resolved, That we have heard with delight the fraternal message of our veteran co-worker, Giles B. Stebbins, and appreciate the lofty and encouraging thoughts expressed in his brief epistle.

We recognize gratefully his long and faithful services for human freedom in the Anti-Slavery agitation and other great reforms, and would especially record our appreciation of his faithful and self-sacrificing efforts in spreading the lofty truths of the Spiritual Philosophy in America.

We believe that Spiritualists owe the pioneers a deep debt of gratitude, as the earnest search for higher light and life and the wide extension of our views and experiences are largely due to the self-sacrifice, zeal and devotion of Giles B. Stebbins and other reformers of a noble company of gifted men and women in normal and trance ways, in those days of awakening spiritual life and immortality.

We esteem it an especial favor to express in this definite and public manner our appreciation of the character and worth of a veteran advocate, whose life is a constant "Sermon on the Mount," and to whom we can always point as a true representative of the best phase of Modern Spiritualism. To him we would express our grateful acknowledgment of his life work, so ably and fittingly performed, and our united love and good-will towards him and his life companion, Catherine F. Stebbins, and hope their earthly life may be prolonged for years, in which we may share in the helpful graces of their social life and extended work in the spiritual vineyard.

We extend to them our hearty congratulations on the success of their labors, and our earnest desire that the closing days here may be delightful with the memories of well-spent years, and with brightest hopes and visions of richer rewards and nobler activities beyond.

D. P. DEWEY, Pres.

MRS. MAY F. AYRES, Sec.

Michigan Spiritualist Association.

NOTE FROM MR. STEBBINS.

The above sheet came from Lansing to-day by mail and will be

printed in the morning. I never dreamed of its existence or intent before seeing it. I could not so write of myself, but "what is writ is writ," and readers can moderate some statements which are from good and true men and women whom I love and prize, although, after the fashion of many friends, they are a little blind to my faults.

I have tried to do some good things well. Surely they aim to do well by me. So I thank them and prize them. We all know we are human, not perfect. GILES B. STEBBINS.
Detroit, March 2, 1900.

San Jose Anniversary.

The fifty-second anniversary of Modern Spiritualism was celebrated on Sunday, March 25, in Sleeper Hall, by the First Spiritual Union. In the forenoon the time was occupied by the Children's Lyceum; Mrs. Hambly, conductor, and Mrs. Anderson, musical director. The little folks had a program, and the following members participated: Misses Ada Bateman, Mabel Hambly, Pearl Sellers and Lucille Merigot, D. V. Hambly, Harry Lyness, Evyline Hambly, Willie Lyness, Ora De Coen and Leland Armstrong. Mrs. Hendee-Rogers made a pleasant talk to the children. After the Lyceum exercises closed there was a basket lunch served.

The afternoon exercises consisted of short addresses, recitations and musical numbers. Mrs. Lyness, Mr. Dinsmore, George Sullivan, Chas. Smith, J. R. W. Taylor, Dr. Eaton, Miss Lyness, Mrs. Roberts, Mrs. Bicknell, Annie McCandlish, Mrs. N. P. Fox, Mrs. Hambly, Mrs. Rogers and Mrs. E. A. B. Marcen, president of the society, participated.

The evening exercises opened with congregational singing, followed by a recitation, "The Golden Gates," by Mrs. H. L. Bigelow; duet, "Wait and Murmur not," Mrs. Lyness and Mrs. Hambly, followed by the anniversary address by Mrs. L. D. Lyness, who took for her subject, "The Value of Spiritualism." The subject was ably handled and was received with applause by the large audience present. The address was followed with spirit messages by Mrs. C. D. Stone.

The platform of the stage was beautifully decorated with flowers, and in the center there was a piece over seven feet high by four feet wide, representing the seven steps of progression, surmounted by the golden gates ajar. The piece was the work and donation of Henry Hiedron. It was highly praised by all present. AMIGO.

Life, Energy and Substance.

W. P. PHELOM, M. D.

Life, Energy and Substance are attributes both of man and his surroundings. Whatever we recognize in the Universal, we must recognize in ourselves, for the immutable law is harmony and peace. Its perfect expression is "One for All and All for One."

It requires two points to manifest duality, but it is a paradox, that it always does manifest as three. The triad is power, linking—means of touch—result. No manifestation takes place without these three.

Necessarily, man's religious ideas have always followed out this law. In the Masonic system of instruction, they tell us of Sol-om-on, the thrice-wise; Trismagistus, of all men the wisest. Next to him in dignity was Hiram, king of Tyre,

the Transmitter; third in rank was Hiram Abif, the Builder. Sol-om-on, the forever Existent, is in-folded perfection, whose plans never fail. Hiram, King of Tyre, is the vehicle by which cause passes into effect, and the "Word becomes flesh," or manifestation. Hiram Abif, Manifestation, by his untimely end, demonstrates the illusory character of material conditions.

God's plans follow at once, the eternal thought to its perfect completion. It thinks the thought, and lo! formed substance appears. He who fashions by hewing, cutting and fitting is man.

Everything that comes to us as thought could be, if we only would, as perfect as the work of the Divine. If we were only sure of ourselves, our thought would create, as God's thought does. Our thought force, backed by the Eternal Verity, is limitless in its potency.

Why will we not lay hold of this thought force? Persistent thought will bring result, in attaining our desires. A feeble stream of water, left to itself, will flow on quite smoothly and placidly. Dam it up, and the water thus checked will continue to gather force and power, until it sweeps away all limitations. So works thought force in concentration.

If anything along the occult line is worth accomplishment at all, it is worth taking time to do it thoroughly. Whatever we can produce on the thought plane can be reproduced on the plane of manifestation, if we will.

If we seek to accomplish anything, we must saturate ourselves constantly with the thought of our desire. We can always draw on "God's Bank," which will never break through all eternity.

If the Spirit gains no experience, it will stand forever mute and inert. "To him who overcometh, I will give a crown of glory," is the promise made to all the Father's children.

What is Spiritualism?

BY L. H.

Spiritualism is a living demonstration of the spiritual realities underlying all systems of religious thought.

Spiritualism has come not to conceal the truth, but to reveal it.

Spiritualism has come to eliminate spiritual verities from material coverings, which have only too long obscured all that is bright, charming and beautiful in religion.

Spiritualism brings to light the inner spiritual meanings underlying materialized conceptions of man's fall through the eating of an apple; of an atonement by blood; of a heaven of pearly gates and golden streets; of a hell of fire and brimstone; and of a resurrection of millions of worn-out, worm-eaten earth bodies, whose particles have passed into other forms and combinations, and which have done duty in becoming the constituent parts of millions of other forms of life.

Spiritualism strips religion of that ugly mask of hoary sanctity whose weird aspect fills the mind with a grossly superstitious fear and dread of the unseen world, which, to know, should be the sweetest joy of our souls.

Spiritualism is the key that unlocks the door of the creeds, and reveals man here to man there, not as mummies buried in the caverns of churchyards, but as spiritual

beings forming part of the Supreme Soul of the Universe.

Spiritualism shows that evil is perverted good, and that man's fall consists in his failing to live and love the good, and that his salvation is brought about by living up to his highest ideal; or, in other words, his salvation is accomplished by creating himself in the image of God, and not by striving to create God in the image of man, as the Jews did, and as so many bigots are doing to-day. Heaven is happiness, and hell is the want of it; both are mental states or conditions of mind, and not places. A man may be placed in the most beautiful surroundings and yet be thoroughly unhappy and miserable, i. e., he would be in hell, and wherever he went his hell would be with him.

Spiritualism shows that "faith without works is dead," and proves that when man sheds the outer bark of the flesh, he stands upright in the spirit world which is here, and there, underlying and permeating the material universe.

Spiritualism teaches, therefore, that the resurrection is not material, but spiritual, in its character. All is in orderly sequence in accordance with irrevocable laws, and evolution rules and sways the universal destiny of the infinite whole.

Spiritualism, by its facts, places the reality of the great truth of a future life beyond all doubt; hence, the Spiritualist to his faith adds knowledge.

Spiritualism is the essence of all religions, or the esoteric denuded of the exoteric; it is the golden grain sifted from the chaff; it is the pearl of great price buried, alas! too long beneath the rubbish of outward forms and church ritualism. The empty formalisms of the churches only serve as clouds that shut out the peepings of blue sky, revealing the silver lining and sunshine of spiritual truth.

Spiritualism enables its followers to break through the shell and partake of the kernel; the body of flesh to the Spiritualist is but the outer casket, enclosing an individualized portion of the Supreme Spirit, "in whom we live, and move, and have our being." As the material universe is but the external expression, or outward and visible sign of the inward, underlying, and invisible spiritual universe; so also is the material body the outward and visible sign of the inward and invisible spirit. There is, therefore, a spiritual world as well as a material world; or a mind and thought realm, as well as a matter realm.

Spiritualism recognizes that the body of flesh is the outer portal leading to the inner man; also that it is the instrument which brings him into direct relationship with the material world. To see material worlds and things we must be provided with material eyes and material instruments. Something, however, behind the machinery of the material contrivances does the seeing or perceiving; and this is the invisible ego—"we," "I" or "us."

—Sel

The Spirit of Truth.

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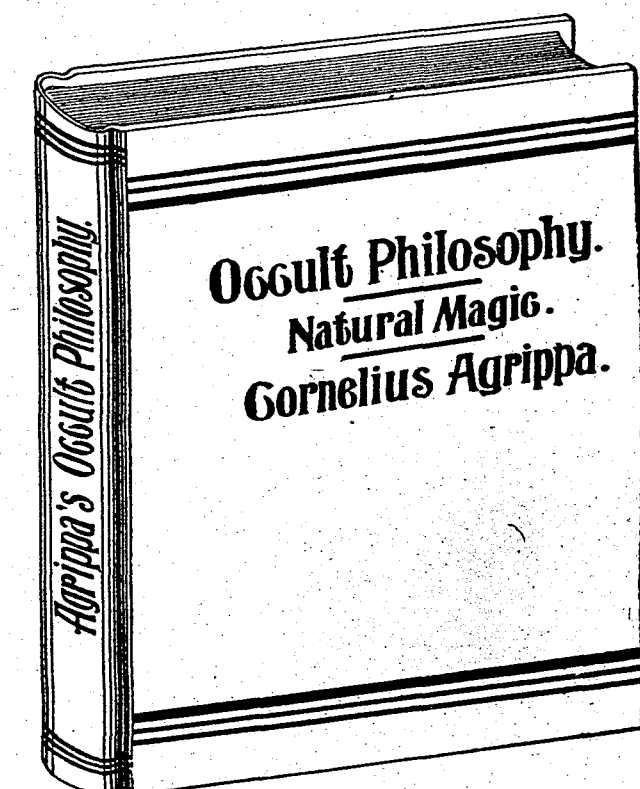
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For other mediums see page 5.

Remarkable Book.

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cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

RELIGIO- PHILOSOPHICAL JOURNAL

Official Organ of the
California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,
AT
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Between 10th and 11th Streets.

THOMAS G. NEWMAN,

EDITOR AND PUBLISHER,

Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, APRIL 5, 1900.

Salvation is offered to humanity in three ways, viz: Vicarious atonement, reincarnation and heredity. We reject them all, and will manage to stagger along through life pretty comfortably if the priests of popular religions will only let us alone. Man is omnipotent and needs no external salvation.

A Chance for Talmage.—The American Secular Union offers a reward of \$1,000 for the discovery of a true Christian, dead or alive. Why not search the homes for the feeble-minded? There might be "millions in it."

Sheldon's Experiment with a daily paper has shown that they could not be run as a profitable business enterprise on his plan; so the endowment plan is proposed. No, thank you! Competition has its evils, but endowment would mean stagnation and death. We prefer to live, if we are not so good.

Magnetic Healer.—The following item shows with what rapid strides mental healing and suggestion are obtaining a foot-hold in these progressive times, even with the persistent opposition of the medical profession. It is a cable dispatch from Antwerp to the New York Journal, dated March 26, and reads thus:

Paul Edwards of San Francisco is causing a sensation in Belgium by healing the sick by laying on of hands and mental suggestion. Medical schools of Antwerp and Brussels are discussing the case, and Camille Flammarion, the noted French scientist, who has investigated it, says Edwards is a marvel.

Persecution of Mediums.—Every time a new set of city officers comes into power in San Francisco, there is a great stir about compelling mediums to pay a license. As regular as the daisies bloom in the spring-time, are our mediums

harrassed with notices served by policemen, spotters and the whole familiar business. There is an old adage that "When you want a thing done well, do it yourself." The mediums of San Francisco have combined for liberty. Money is being collected and the question will be settled in the courts, and we hope settled for all time.

Eternal Torment.

The Rev. Dr. Hillis, pastor of Plymouth Church, Brooklyn, N. Y., the successor of Henry Ward Beecher and Dr. Lyman Abbott, in a sermon on Sunday, March 25, gave vent to his abhorrence of the doctrine of eternal torment in hell fire, as taught by the church creeds. As a result of his defiant words, he has resigned from the Presbytery and is condemned by the old-fogy adherents of dogmatic and antiquated creeds. Telegraphic dispatches in Monday's daily papers announce the matter in these words:

"I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal mercy sits with the world's atoning Savior, than lift my hand with that creed toward God's throne and affirm that I taught or believed it."

It was in the midst of his morning sermon, in which he had been discussing future punishment as he saw it illuminated and made clearer by the modern doctrine of evolution, that Dr. Hillis uttered this stinging sentence.

To those clerical leaders of his church who have remonstrated with him for his liberal views in the past, he addressed at the same time words that must sear into their consciences and never be forgotten. He quoted the words of the Presbyterian creed, stating that certain men are foreordained to everlasting death, being "particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished," and then said:

"It would seem as if man would prefer to be burned at the stake rather than hold and charge such infinite cruelty upon an all-merciful and all-loving God."

It is now over 40 years since we renounced the doctrine of eternal torment. It is so fiendish, so monstrous, that we wonder how any sane person could for a moment believe it.

Any "god" who would inflict such a penalty, deserves to be hurled from his throne and blotted out of existence. Such a monster should not be tolerated anywhere.

Mr. C. C. Moore, editor of the *Blue Grass Blade*, is again in trouble. He is charged with a misuse of the United States mails. Boldness without discretion becomes foolhardiness, and does more harm than good to the cause in which it is exercised. Coarseness is not permissible in literature, but the only way some people can be convinced of this is through adversity.

Have Courage.

There is always room at the top. The cry for equal opportunities is a false alarm; the real difficulty lies in the lack of sense in the individual to take advantage of the opportunities as they present themselves. The *Times-Union* gives a notable instance:

Charles M. Schwab went to work in the Carnegie iron works at Pittsburgh as a stake driver at a salary of \$1 a day. Now he is president of the Carnegie Steel Company Limited and draws a salary larger than that of the President of the United States. He is only 37 years old. He was born in Pennsylvania and had only a common school education. At 15 years of age he went to work, and does not believe in a college education for a business man. For a year or two he drove a mail wagon and clerked in a grocery store.

In his seventeenth year he got a job with the Carnegie Company. His first job was to drive stakes for the foundation of a new building. His rise was so rapid as to be phenomenal. He became chief engineer in 1887, general manager a little later, and in 1896 a partner in the company. Years ago he was offered a salary of more than 50,000 a year to go to England and take charge of some English iron and steel works. This offer he declined.

The failures spend their time in attacking the successful—shall we accept the failures as our leaders? To us it seems that the failures can only leave us in the predicament they have reached—they are the trapped foxes who ask us to give up our tails that we may be like them. Let us remember that, in the fable, the wise foxes refused to sacrifice their caudal appendages to gratify the self-esteem of the minority.

Salvation.

Little children cry for baubles, and grown-up children cry for some external power to save them from conditions which are unpleasant. *Ideal Life* sounds the tocsin of truth in the following:

Self-made men and women are the only men and women. The state cannot make them, neither can society, whatever its form or character, whether religious, political, or social. So-called men and women turned out by an institution are simply microcosmic echoes of the institution; except a very few "cranks," who were too much themselves to be modeled by the common mold. And these cranks, who are despised and well abused by "the respectable of every generation, are the world's saviors."

His Denomination.

The tendency of most doctrines to be very narrow, and the loyalty for a particular church is "bred in the bone," as a certain little Memphis boy bears witness, says the *Memphis Scimeter*.

His mother was telling him of the childhood of Christ, and in the course of her story said that Christ was a Jew.

The little fellow looked up at her in wide-eyed astonishment and said in an awed voice:

"Why, mother, I always thought that the Lord was a Presbyterian."

Vanishing Prejudice.

Superstition and prejudice die hard, and a new discovery or invention must run the gauntlet of all the "established schools of religion and science before the world at large reaps a benefit from their practical application. Hypnotism has been known and practiced for many years, and inch by inch it has fought its way to recognition at the hands of the people who will probably profit most by its use. The following extract from a communication from San Jose, Cal., sounds like a note of progress:

It is announced that a syndicate of physicians and capitalists will erect a new sanitarium and hospital here for the treatment of disease. A unique feature of the enterprise will be the utilization of hypnotism for serious operations instead of anesthetics. At many of the leading hospitals in New York and London, it is said, the prejudice of the medical fraternity against hypnotism is gradually melting away, and it is frequently invoked with great success in surgical operations. In the projected sanitarium this psychical science will have a very prominent place. In fact, the institution will probably advertise this feature very prominently.

Not Dangerous.

There is a great army of priests of one kind and another, who thrive and fatten upon the ignorance and credulity of their fellow-men. They have erected scare-crows along the highway of knowledge, and labeled them "dangerous." An exchange, commenting upon this, makes the following sensible remarks:

There is no doubt that many people think and act very foolishly regarding occultism, but none more so than those who are afraid to know something. "Occult" means hidden, that which relates to the unseen and unknown or little understood forces in nature. To be afraid to pry into the laws of our own being is to remain forever ignorant of them, and to leave the prying to illy-balanced minds is worse still. Knowledge is never dangerous, either to the individual or to society, except when confined to the few; when knowledge becomes generally disseminated among the many it ceases to have any uncanny or unbalancing effect upon anyone, being accepted by all as natural and what is.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

Do not eat a hearty breakfast if you have any mental or physical work to do thereafter. The full stomach may satisfy your craving, but cannot give you the needed or desired strength under about three or four hours. Digestion, absorption and assimilation must take place before you can get any good from your breakfast. If these processes are not completed, the hearty breakfast simply clogs the vital machinery. Therefore, the hearty six o'clock dinner, which will not only build up the waste of the day, but provide a reserve for the morrow, is to be commended.—*April Ladies' Home Journal*.

Mind for April is received. Among its excellent articles we find the following: "Judicial Aspects of Mental Therapeutics," "The Rationale of Concentration," "Is Matter Real?" and "Man his own Savior." The Alliance Publishing Co., 19 and 21 West 31st St., New York. \$2.00 a year.

The Arena for April comes to hand early, and presents its usual amount of reading matter, which concerns the men of our times, taking up the living issues, and discussing them in a manner to interest its readers. It is published at \$2.50 a year by Arena Publishing Co., Life Building, New York.

In the *Review of Reviews* for April the new phases of the situation in South Africa are editorially discussed, while the department of "Leading Articles of the Month" summarize various points of view relative to the war and its probable outcome.

It was the wish of the late Dwight L. Moody that his biography should be written by his son. Mr. W. R. Moody, who has in his possession all of his father's papers and is preparing a very complete life of the great preacher, has consented to write especially for the *Saturday Evening Post* a series of anecdotal papers on his father's life and work, profusely illustrated with hitherto unpublished photographs. The first of these, entitled "Moody as Boy and Business Man," will appear in the April 7 number.

INTERNAL RESPIRATION, by Respiro. 76 pp. Price, 50 cents.

This is the book mentioned by Mrs. Sara A. Underwood in the *JOURNAL* for July 13, 1899, when writing on Deep Breathing and edumistic Development.

The science of breathing has engaged the attention of a vast number of thinkers for many years. In this book the subject seems to be exhausted. It is a part of the teachings of Thomas Lake Harris of Fountain Grove, Santa Rosa, Cal. The copious foot notes alone convey to the reader an immense amount of practical knowledge upon this very important subject.

This is Vol. 1 of a series by Respiro. We also have Vols. 2 and 3 at same price. The second is entitled "The Impending World Crisis" and the third is "The Divine Incarnation."

GOLDEN GLEAMS of Heavenly Light, by Spirit Samuel Bowles, through Mrs. Carrie E. S. Twing. Price 30 cts.

For sale at this office.

Wonderfully Correct.—The Rev. B. F. Austin, B. A., D. D., ex-President of Alma College, Toronto, Canada, recently expelled by the Landau Methodist Conference for his famous Toronto heresy-sermon of 1899, writes as follows concerning the psychometric reading which he received from Dr. Max Muehlenbruch of Oakland, Cal.:

TORONTO, March 19, 1900.

TO THE EDITOR: The letter and reading from a lock of hair which I have received from Dr. Max Muehlenbruch are remarkably correct. The historical parts are wonderfully true, considering that he mentioned many facts concerning myself and my past life of a very particular character (some of which I had even forgotten) and in every case correctly. How far his estimate of my character and future is correct, it is, of course, difficult for me to say, but I have strong confidence in the correctness of the delineations and the prophecies he has uttered. I consider his gifts most wonderful, and I believe from our intercourse and from his reputation that he is thoroughly honest in all the statements he makes. B. F. AUSTIN.

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Yours truly, JENNIE A. JULIAN.
Princeton, Ill., June 9, 1899.

Mrs. Dr. Dobson, my Good Doctor and Lady Friend: Am getting well; I feel like a boy sixteen years old, and give you all the praise. Yours truly,
HARMON SIMS.
Fairview, Christian Co., N. Y., Feb. 2, 1900.

Mrs. A. B. Dobson:

DEAR FRIEND—I must say that your medicine done me more good than all the doctors I ever went to, and I am so thankful to you for the kindness I will now send for another month's treatment, and I think that is all I need.
Yours truly, LEWIS BOSTON.
Flanagan, Livingston Co., Ill., Feb. 6, 1900.

Dear Mrs. Dr. Dobson-Barker:

I am getting along fine; the growth on my back is going away fast. I am trying to send everyone to you, as you have helped me so much that I want everyone else to try you. Mrs. S. A. BAKER.
Clifton, Feb. 6, 1900.

Dear Madam:

I received medicine from you last February which helped me so much that I am again sending for it. I am troubled with rheumatism. My feet get sore, and I feel stiff all over, and yours is the only medicine that helps me. I wrapped the papers around my feet at nights, and that took all the pain away. Please send to the following address:
MISS ALEXIA PETRIE, Brewer, Maine.
Feb. 1, 1900.

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which covers a period of about seventy years, including many marvelous escapes from savage Indians, through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Spiritualist Circle—Remarkable Manifestations of Spirit power—Prophetic visions, etc. Price 50 cents, postpaid.

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[MEDIUMS' CARDS put into this Directory for 25 CENTS per line per month.]

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C. Mayo-Steers, 112½ Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

Mrs. E. R. H. Stoddard, 278 Ninth St. Circles Tues. 8 p.m., Thurs. 2 p.m., 25c. Readings \$1.

Mrs. H. S. Slosson, Test and Business Medium, 18 So. Elizabeth St., Chicago, Ill.

Mrs. Winchester, trance medium, 1610 Clay St., S. F. Locating of mineral bodies a specialty.

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For further list of mediums, see page 8.

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The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—*B. O. Flower*.

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TO THE EDITOR:

I was so strongly impressed by the good sense of an editorial in a recent number of the JOURNAL, entitled "The Way Out," that I feel bound to express my approval of it. I am one of the "old guard" of the JOURNAL; have been with it about ten or eleven years, and I want to say that that editorial strikes the key-note. Because I am a Spiritualist is no reason why I shall let down the bars and endorse every 'ism and 'osophy that the ingenuity of man has invented. I do not object to a free discussion of all these things, but let it be understood that they are not a part of our grand and glorious religion. The religion of demonstrated facts—the religion that goes hand in hand with science and does no violence to reason.

I believe in organization and a declaration of principles, but we can't all be leaders. Let's put aside that very common weakness to rule or ruin; to be good only so long as we have our way.

I ask that we be kept posted by Mrs. Longley as to the progress of the accumulation of the Mayer fund. There are some of us who have helped some who will, doubtless, be willing to increase their subscription to that fund, provided they see that it is about to fail. There must be 1,000 Spiritualists in the United States who will pledge \$10 a year to the National Association. I will make one of them and make every reasonable sacrifice to pay it. J.F. MCCARTY.

Letter from Soldiers' Home.

TO THE EDITOR:

The readers of your paper who remember how ruthlessly the Spiritualists of the Home were turned out of the hall a few years ago to give place to others, more orthodox, will be pleased to learn that under the present Governor-General, O. H. LaGrange, a more humane and liberal policy has been adopted, in consequence of which Rev. Mrs. S. Augusta Armstrong, an N. S. A. organizer, visited the place on March 25 and gave a lecture, which fanned the smoldering embers into a flame of enthusiasm, which bids fair to revolutionize thought in the Home, and place Spiritualists on an equal footing with their more orthodox brethren.

Mrs. Armstrong is not only in earnest, and an eloquent speaker, but she possesses a warm heart, and in forcible language rends the veil, and seems to bring her auditors in close touch with the loved ones who are not dead, but love us and anxiously await our coming.

After the lecture, an organization was formed, and officers elected and installed, as follows: President, Edwin A. Parker; secretary, Corwin Phelps; Treasurer, J. P. Height; name of organization, "The First National Home Spiritual Church." Mrs. Armstrong was then chosen as pastor of the new church, amid an uproarious burst of enthusiasm, which bespeaks a unity of purpose and glorious results.

After this, it was agreed to hold anniversary exercises, commemorative of Modern Spiritualism, the following day, when the organization would be perfected.

CORWIN PHELPS, Sec.



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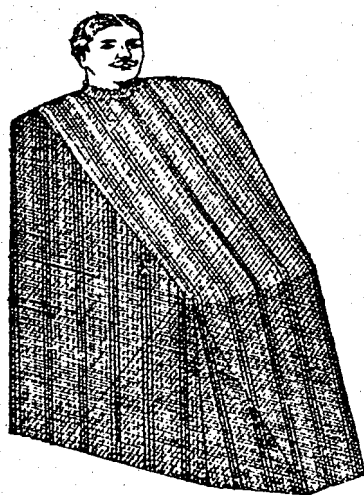
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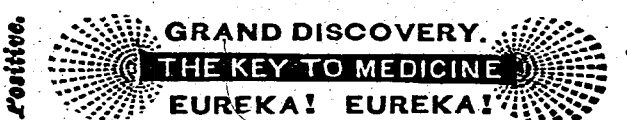
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Ladies' Aid party in Occidental Hall was the first of the new series held on the last Tuesday evening of each month. This was a very interesting party. The following was the program, Mrs. B. F. Small presiding: Music by Mrs. Sadie Cooke and Prof. Warren; social march, remarks by Mrs. Seal, Mr. Jones and Mrs. Place; skirt dance, Miss Florence Orr; recitation, Chas. Anderson; Highland Fling, Miss Augusta Hickox; song, F. C. Manchester; fan dance, Misses Hickox and Orr; recitation, Mrs. Anna L. Gillespie; violin selections and imitations (very clever), Mr. Kohler.

Mission Lyceum Entertainment.—The regular monthly entertainment and dance of this society was given in Mission Opera Hall on Wednesday evening, March 28. Every number on the program was a gem, and the one-act farce, under the direction of Mrs. Inez Garrison, was a great success. There were some changes in the personnel of the players, but its presentation was very satisfactory. W. T. Jones, conductor, presided, and presented the following program: Overture, Dennis Foley and Mrs. Vena Eaton; vocal duet, Mrs. Eva Pohley and Mrs. Jennie Robinson; recitation, Chas. Cleveland; coon song, Miss Mabel Pfeifer; piano solo, Mr. Frank Indig.

The Two Bonnycastles.—Mr. Smuggins, Milton A. Nathan; John James Johnson, Charles Cleveland; Mr. Bonnycastle (alias Jeremiah Jorum), Will Locke; Mrs. Bonnycastle, Miss Lottie Davidson; Helen (niece to Smuggins), Mrs. Geo. H. Coons; Patty, Miss Mabel Pfeifer.

Mediums' Benefit.—There will be a public seance to raise money for the relief of needy mediums in Occidental Hall, 305 Larkin St., Wednesday evening, April 4. Admission, 10 cents. The hall should be crowded, for the cause is a good one, and the best mediums of the city will participate.

Mrs. Eberhardt's anniversary celebration was held at 3250 22nd St. last Sunday evening. Mr. Anderson's address was followed by Mrs. Eberhardt, through whom messages from the spirit-world came to the audience.

Buddhist Anniversary.—The two thousand five hundred and twenty-third anniversary of the nativity of the Buddha will be celebrated at the Buddhist Mission, 807 Polk street, Sunday, April 8. English service at 2 p.m. The Rev. S. Sonoda, Dr. J. R. Guelph-Norman and the Rev. K. Nishijima will speak. Monday, April 9, a Japanese bazaar, tea and social, with music, recitations and sketches. will be held at the same place, commencing at 7:30 p.m. Admission free. All cordially invited.

Mrs. Thorndyke, Decoto, Cal., celebrated the anniversary by appropriate services last Saturday at her residence.

Sunny Room to let, furnished. Inquire for location at the office of the RELIGIO-PHILOSOPHICAL JOURNAL, 1429 Market St., San Francisco, Cal. 14w2

Anniversary Celebration.

The fifty-second anniversary of the advent of Modern Spiritualism in the objective world was celebrated in Golden Gate Hall, San Francisco, on Sunday, April 1, under the auspices of the California State Spiritualist Association. Mr. Wm. Rider, vice-president of the Association, presided. The first meeting began at 2 p.m. with an overture on the piano by Mr. J. T. Lillie. In the absence of President Hamby, Mr. Thos. G. Newman delivered the address of welcome, which was reminiscent and prophetic. The audience sang "Joy to the World," and Mr. F. O. Manchester gave a vocal solo and encore.

Mrs. Anna L. Robinson-Gillespie, in her pleasing manner, delivered an optimistic and spiritual lecture. Resolutions presented by the Mediums' Defense Committee were read by the chairman and unanimously adopted.

Mr. Thos. G. Newman, editor of the JOURNAL, made an eloquent and progressive address on the immortality of truth. The audience sang "Auld Lang Syne" (Lizzie Doten.) Mrs. F. A. Logan read a poem and expounded some good philosophy. Mrs. R. I. Johnson of Hollister recited a poem, and spoke briefly and pleasantly of religion, culture and activity.

Mr. Geo. H. Hawes spoke of "Then and Now," and Mrs. Salome Cowell of Oakland spoke briefly of missionary work in the far North, and gave several messages from the psychic realm.

The evening exercises opened with the anniversary song, and a poem written by Mrs. Elizabeth Lowe Watson, "Are They Not All Ministering Spirits?" read by Mr. G. H. Hawes. The Gillespie family gave a vocal trio and responded to an encore. Mr. J. T. Lillie and Mrs. M. E. Coleman sang a duet, "Where the Roses Ne'er Shall Withers." Then followed the event of the occasion, an anniversary address by Mrs. R. Shepard Lillie. So closely has Mrs. Lillie been identified with spiritual progress during the last quarter century, she seemed to "speak with authority, and not as the scribes." It was a masterly effort and will be long remembered. The hall was beautifully decorated and adorned with sunflowers, the spiritual emblem. Thus we record the passing of another milestone, as we tread the "king's highway" of eternal life.

Mediums' Defense Meeting called last week met on Wednesday afternoon in Occidental Hall; Wm. Rider, chairman. An organization was effected and a committee on Ways and Means was appointed—Mark Stoddard, Wm. Rider and Mrs. Jennie Robinson; on Resolutions, Mrs. Sarah Seal and Wallace Nevill. Considerable money was subscribed and collected. A test case will be taken before the courts, and anyone interested in the defeat of the infamous mediums' license, may leave their contributions at this office for convenience.

DECLARATION.

Be it Known that we citizens of San Francisco, Spiritualists, do hereby make our "Declaration of Independence."

Spiritualism is the opposite of materialism, sensualism and sectarianism. It is the wisdom and the science of life, that is of right living. The facts of its phenomena, through mediumship in varied phases, form the basis for a belief in and knowledge of the continuity of life, and in this way, by the processes of natural growth, expansion, evolution, unfoldment and eternal progression, do we receive the assured hope and realization of Immortality.

We claim the right of obedience to nature, which means that we must each be true to himself and herself, thinking only those thoughts, speaking only those words, doing only those deeds, which are productive of individual happiness without invasion of the same rights of thought, speech and action in others.

We believe in sowing and reaping, action and consequence, cause and effect, for evil as well as for good. We pronounce man to be not flesh and blood and bones and nerves, but he is that which makes use of these. Therefore, by the exercise of reason and intelligence, in the collection of facts, and in the investigation and observation of phenomena, through experience, which is the memory of the consequence of actions, must mankind cease to do evil, having learned how to do well.

We have no use for pride, lust, fashion, greed, extortion, monopoly, dogmatism, ignorance, supernaturalism, superstition, intolerance, bigotry or persecution. We believe in liberty, integrity, justice, righteousness, peace, joy, hope, gentleness, self-control and good-will to mankind. This, in brief, is our religion. Where is that being—man, Mayor or Supervisor—in all this broad land of the brave and home of the free who dare to

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WHAT THOSE WHO KNOW SAY OF PSYCHIC DIAGNOSING.

Wise, W. Va., Jan. 10, 1900.—Dear Sir:—This evening finds me trying to answer your most kind and welcome letter. I can say that I never had any physician explain my ailments to me as perfectly as you did.

Harrison, Neb., Jan. 7, 1900.—Dear Sir:—You described my case better than I could have told it myself.

WONDERFUL RESULTS OF HOME TREATMENT.

Mechanicsville, O., Jan. 3, 1900.—My Dear Doctor:—When I commenced taking treatments of you I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill I most cheerfully and heartily recommend you to all those in search of health.

St. Johns, Washington, D. C.—Dear Doctor Peebles:—I am improving very fast under your treatment, and am not troubled with the skin disease any longer. No medicines I have taken can compare with yours.

Brooks, Cal., Jan. 17, 1900.—Dear Doctor Peebles:—When I think of my condition at the time I began your treatment a few months ago I realize what a wonderful improvement in health I have received at your hands. My health is better and my weight more than ever before. I know of no better way of showing my appreciation than by acknowledging what you have done for me to others, that they may have an opportunity of enjoying the same blessing and anyone addressing me with stamp can have a personal testimonial of what you have done for me.

Important Offer. There is no need of your spending hundreds of dollars in being treated at sanitariums and hospitals. I can treat you successfully at your home at a moderate expense. I require no large sum in advance—the treatment is within the reach of all. If in doubt as to your true condition write me at once giving, in your own hand-writing, your age, sex, leading symptom and full name and receive a true diagnosis of your case. To each lady writing as above he will send "Foods for the Sick and How to Prepare Them," a practical booklet on the preparation of proper foods for the sick, and "Woman," a booklet of much value to every wife and mother. He will also send printed matter on his treatment if desired.

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tax us in a meddlesome manner, pretending to permit and license us to do that which we claim to do as an inalienable right? Since when have we ceased to be numbered with the sovereign people? And where are now these our servants, Supervisors, whom we have employed not to do this thing? We stand upon our rights under the Constitution, which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Have we yet to learn that our Board of Supervisors have more authority, in this respect, than Congress?

Therefore, your committee respectfully submits the following: *Resolved*, First—That we indignantly protest against the enforcement of an ordinance to license the ministers of our religion, the spiritual mediums. Second—That this resolution be read from the platform of all spiritual and liberal meetings, as far as possible, in San Francisco, and that a rising vote, expressive of the indignation of Spiritualists and their sympathizers, be forthwith taken. Third—that copies of the foregoing preamble and resolutions be forwarded to each of the daily papers and to the Mayor and Board of Supervisors.

SARAH SEAL } Committee.
WALLACE E. NEVILL }

San Jose Notes.—There have been several traveling mediums here lately, and Henry Allen, physical medium, was here for two weeks. Prof. Dinsmore and wife are here doing a good work. Mrs. L. D. Lyness is speaker for the Spiritual Union at present.

Mrs. Cowell was compelled to discontinue her mid-week meetings for the present, on account of poor health and press of business.

The annual election of officers in our society occurred on April 1. The result will be published later.

The Ladies' Aid Society will soon establish a reading-room in Sleeper Hall. They and the Lyceum gave a successful mask ball on March 16. They will probably soon join the State Association.

Some needed improvements are being made in Sleeper Hall, and the Cause prospers.

AMIGO.

Hermetic Brotherhood.—The Seventh Annual Convocation of this Order was held for the first time on the Pacific Coast, on March 25, the first Sunday after the Vernal Equinox, the old Atlantic New Year. Many members from other States were present. Enthusiasm and harmony characterized all the proceedings. The program was brilliantly interesting, with music, papers, speeches and reports of the membership from all over the United States. The Thursday open meeting was as usual. Music by Mrs. Germaine and Mrs. Weld, Dr.

Phelon speaking on "Knowledge and the Knower." The exercises closed with the gloria and a mantrium.

Dr. C. W. Hidden of Newburyport, Mass., has closed a successful engagement of 15 Sundays in Providence, R. I. The society there wishes to engage him for the entire season of 1900-01. Dr. Hidden has recently been brought into special prominence in the medical world by his discovery of a remedy for the cure of the drink habit. The *Medical Brief* for February had a paper describing the discovery, and Dr. Hidden is now in correspondence with physicians in 24 States, Canada and England about it. Physicians are becoming deeply interested in the remedy, and it is having a widespread trial.

Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Tuesday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

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VOL. 37. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, APRIL 12, 1900.

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THE HOME OVER THERE.

There's a land fair and bright where the leaves never die—
A land of perpetual bloom;
Where the snows never chill and the frosts never blight—
The land of Eternity's noon.
Oh, how oft do we sigh for that beautiful land,
When weary with grief and with care,
And our souls have been tossed on the rocks in the strife;
Then we long for the "home over there."
Tho' our eye ne'er hath seen the home of love,
The spirit doth know of the bliss,
For we feel the kind presence and smile of spirit friends,
When we faint by the wayside in this.
We are journeying home to the Kingdom of Light,
Where the waves of Eternity roll.
There, no doubt, ever dims the great glory within,
In the beautiful home of the soul.
Roseville, Cal. ANNA HUNTLY.



The Phantom Woman.

San Francisco is not without its dwellings of mystery. Far out on one of the fashionable thoroughfares, a little back from the street with a row of trees and bushes in front, guarding it from the curious gaze of passers-by, there stands a house that for many years was unoccupied, save by an old colored woman.

The colored woman did not sleep in the house, but stayed there only during the day, in order to show it to a possible tenant, for for many months door and windows had been placarded with "To Let" signs. While many people inspected the house, no person ever returned to take a second look. It was an elephant on the hands of the real estate firm who had it in charge.

At length a grewsome experience had in connection with the house by the wife of a prominent attorney while on a house-hunting expedition, furnished a possible reason why the house had so long remained untenanted.

"I entered the gate," she says, "and rang the front door bell, to which there was no response. Another ring and again no answer. Evidently the caretaker was not at her post. So I concluded to walk round the place, thinking I might find some unbarred door by which I might gain admittance.

"Glancing at one of the side windows, I saw standing there, staring straight at me, the buxom figure of a woman with her sleeves rolled to the elbow. I called to her that I had rung several times and asked her to come down and open the door. Still she stared, but made no move and seemed to be in no way impressed by my anxiety to get in. Then I raised my voice

and shouted to her, thinking she had not heard me. But it was no use; she was evidently deaf and dumb.

"I was becoming exasperated, for I knew that she saw me and thought she might have guessed my errand. Thinking it strange that such an incompetent should be left in charge of a house to rent, I turned away, but some strange influence drew me back. I retraced my steps, and once more stood beneath the window. There she stood. I called again—still no answer. Then I said: 'There is no woman—'tis merely an optical illusion,' and moved from point to point. Always she stood there; always the same attitude! My flesh began to creep, a chill ran down my spine, and I no longer felt a desire to 'get in.'

"I was getting out of the place as fast as I could, when I encountered an old colored woman coming up the path.

"We went in, and I at once proceeded to every door in that house that opened to the outside and found them all locked inside and the keys in the doors. Then straight up stairs I went to the room in the window of which the woman had

appeared. There was no woman there, of course, and nobody in the house, and the woman in charge told me no one had been there that day.

"Who washes the windows?" I inquired, remembering the turned-up sleeves. "Nobody mostly," she answered. "I dust 'em off once in a while."

As I walked rapidly up the street, just once I turned and looked back at the window. There stood my woman. I have since learned that the apparition was frequently seen by the neighbors, and I know that that particular window was afterward boarded closely over."—*Chronicle.*

"A Child Shall Lead Them."

There is in Peoria, Ill., a little 10-year-old girl who in the past two weeks has succeeded in mystifying everybody who has come in contact with her, and who is the center of one of the greatest sensations that Peoria has experienced for years. Her name is Grace Holmes. There is nothing out of the ordinary in her appearance or manner, but the evidence that she

possesses some strange and wonderful power is so strong that a great majority of the people here look on her as they would on a wizard.

On January 7 Mrs. Lucy Summers, a resident of Peoria, disappeared from her home and was never again seen alive. Extraordinary efforts were made by her relatives and friends to locate her, but nothing was discovered. Two weeks ago Grace Holmes told her parents that while lying in her bed the night before she had watched Mrs. Summers steal out of her house and slowly make her way, clad only in her nightclothes, to the bank of the river. She saw the woman hesitate a moment, plunge into the water and drown.

When her parents told the story of the child's strange fancy they were laughed at by the neighbors, but Grace persisted and day after day went down to the river and pointed out the spot where she protested the body still lay. Finally high water came and the corpse of Mrs. Summers was found floating exactly over the spot where the child had indicated, clothed in a white gown, which had been torn by contact with some substance under the water.

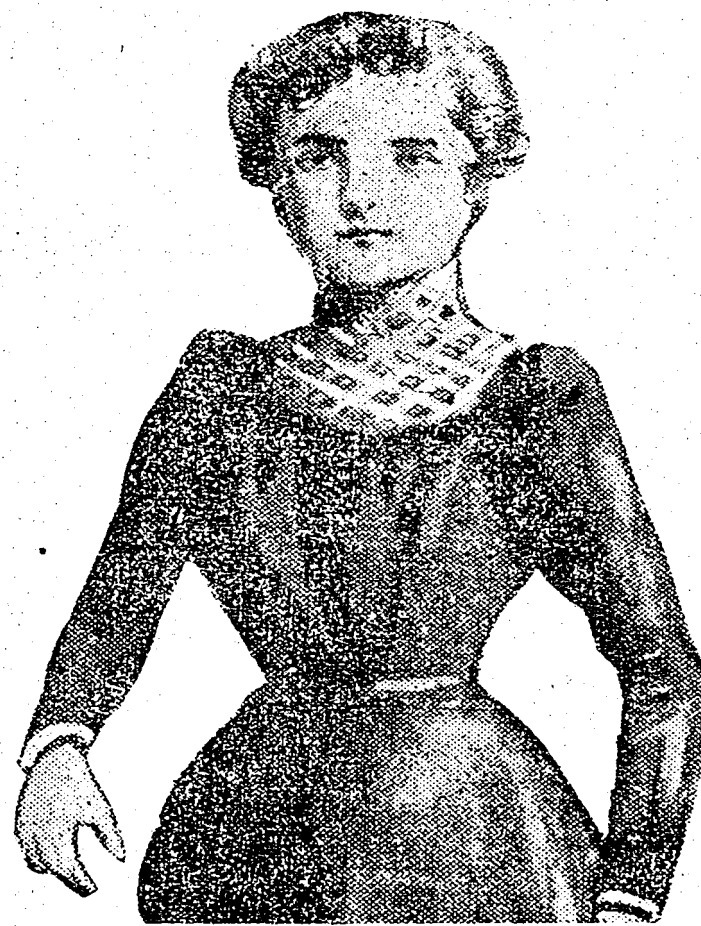
Then people began to wonder. Grace, not satisfied with this exhibition of her powers, announced that she could distinctly see the body of Jesse Saunders, a colored man who had been murdered on March 15 and whose remains could not be found, though a continuous search had been made for them by the officers for ten days. The child performed this test in the presence of several hundred persons, who started out with her when she left her home.

At the head of this procession she walked down to the river, crossed the bridge, followed the stream on the other side for some distance, and finally stopped on the bank. She then described the appearance of the body and pointed out the place in the river bed where she saw it lying. The place was searched and Saunders' body was found in the exact spot and in the condition that she had said.

Spirit in Brown.

Recently the ghost which for four years haunted the Cushman house in the outskirts of Palmyra, Wis., has appeared again. The tenants who have occupied the house for several months past have denied seeing or hearing anything unusual. But a few days ago, as George Greenwood, a thoroughly reliable citizen here, was driving by the place, he saw the ghost in its usual brown dress, walking in the field near the Cushman house. It followed him for a mile along the

In a Trance Nearly Seven Weeks.



MISS PAULINE FITZGERALD.

Pauline Fitzgerald, of New Haven, Conn., on March 15 awoke from a trance of nearly seven weeks. "I have had such a nice dream," she said. "I thought I was waltzing for hours and hours; I never seemed to tire. But now that I awake I feel tired and hungry."

Dance music was recently tried with partial success to awaken Miss Fitzgerald. The experiment was tried at the suggestion of the Spring-side Home, whither the young woman was conveyed from the house of Mrs. Fred Grant.

To a correspondent she said: "I can't realize that I have been asleep over six weeks. It seems only like a long night. I have no recollection of my dreams except that I seemed to be always whirling to the sound of music."

road, and slowly disappeared as he watched it.

About two years ago John Higgins and his wife rented the place, and soon the knockings and other peculiar manifestations were revived. The ghost then began to appear, a woman clothed always in a long brown or black dress, never in white. This vision was seen not only by the Higgins family, but by persons who had never heard of Mrs. Cushman or of the haunted house. For example, Mrs. Schultz, of Minneapolis, a daughter of Mrs. Higgins, came to pay the family a visit. She had never been told of the ghost. Mr. Higgins met her at the station, and as they drove up the lane in front of the farm-house a figure in a brown dress stood at the gate.

"There is mother waiting for us," said Mrs. Schultz. Mr. Higgins said nothing, not wishing to spoil his daughter's visit with the fear of spooks. As they neared the gate the woman in brown turned slowly and walked around the house.

"Why didn't you wait for us, mother?" inquired Mrs. Schultz, when greetings were over.

"Did you see it, too?" asked the various members of the family, looking at each other in fear, for Mrs. Higgins had not been at the gate.

After living on the farm a few months, Mr. Higgins was found dead one evening in the barn. It is supposed that he died of heart disease, probably induced by fright at the sudden or unusual appearance of the apparition. On the night before, the funeral watchers, as is usual in the country, "sat up" with the corpse, which lay in the back parlor. The double doors between the front and back parlors were locked, but suddenly they opened noiselessly and slowly wide enough to admit one person and then closed with a bang. For a moment the watchers were terrified. Then the son-in-law, Mr. Schultz, recovered his self-possession, remarking that "ghost or no ghost," that sort of a thing must stop, and nailed up the doors.

Visit Beyond the Border.

BY EVANGELIST TAYLOR.

One evening over a year ago, soon after retiring, I became very restless, without any apparent cause, and that condition was soon followed with a wonderful agitation of the brain, which caused me to query as to the meaning of the excitement; but as no answer came to me immediately, I concluded to bide my time as to the result. Soon a calm, placid and soothing sensation came over me, and presently I found myself rising and realized that I was passing through a downward, pressing atmosphere; but as I moved on I soon realized a great and exhilarating change, for I found that I had entered a more buoyant atmospheric condition, for I could move without any apparent effort.

Outward and upward I wended my way from earth, fully satisfied that whatever the outcome might be, it would prove for the best. Meeting with no hindrances, I journeyed on, becoming more and more interested and elated; and after having taken, in a very brief time, what seemed to have been a long journey, I found myself nearing a beautiful grove in evergreen and floral bloom, and with a feeling of ecstatic delight I entered one of its beautiful walks. As I neared the center, there was projected

before me a large, fine structure of Oriental style, and some invisible intelligence suggested that it was a resting-place for psychic pilgrims in search of light. I passed in, and though it seemed to be minus the presence of other persons, I fully sensed being greeted with a joyous welcome.

Everything was in a condition of order, harmony and freshness of such a charming character that I was delighted, contented, and happy. Noticing an exquisitely wrought lounge near, I seated myself thereon for a time, but evidently very brief, for soon after I began to sense, more keenly than at any previous time, that my journey was destined to prove a blessing to me in more ways than one, for by some mysterious power I found myself basking in the higher or divine atmosphere, and I further became aware that some superior force or magnet belonging to the spirit realm had me in its power and had drawn me to that sublime altitude for some important purpose.

Everything about me bore evidence of freshness and sweetness, as though it was a place of frequent resort for those having been incarnated, also within the halo of which psychics from the earth planes, through fitness and compliance with the psychic law for further illumination and unfoldment, were wont to visit with wisdom instructors. While these truths were being mirrored before my mental vision, my brain became more agitated than at any previous time, and then illuminated as though brilliant electric lamps were placed in every part of my being, and with their search-light power bringing me to a transfigurative summit, and the result was, my vision immediately became telescopic and distance or space seemed to be reduced to a minimum. With this phase of unfoldment I naturally commenced looking for some new and more wonderful manifestation than had been presented to me.

At this point I became aware that the building was minus a roof save the star-gemmed heavens, and my attention was called to the fact that the walls of the building were receding from me on all sides, and continued to do so to an immense distance, which I soon found to be in harmony with my expanded vision and otherwise illuminated condition, and in this ecstatic state I again began to ascend into a more buoyant and perfect atmosphere, and found that I was nearing a more ethereal plane than had been my lot in any of my previous psychic journeys.

While thus rising at some distance from and above me in a diagonal direction there was projected before me another beautiful grove, and near it what seemed to be a veiled picture of a woman, from the head of which brilliant rays of light came directly to and entered every part of my brain with thrilling forcefulness. Fixing my gaze intently on it I recognized that we were rapidly approaching each other, or so it seemed to me, and soon I detected motions on the part of the apparent picture.

At this point of discovery I closed my eyes in order to gain greater power, and when the doors were re-opened I found myself standing face to face and in hand clasp with spirit Celestia, a brilliant immortal with whom I have taken psychic trips to ethereal scenes before.

In this condition I fully sensed the existence of brilliant psychomagnetic wires extending from brain to brain in our case as we stood with hands interlocked, and this fact gave me insight as to how Paul was drawn up to the third heavenly sphere, and while there

drank in so much of the glory of the higher life; also how adepts all along the highway of the ages have been able to rise even beyond the border and there become filled with divine illumination and inspiration, thus evidencing that both the physical and soul brain are giving and receiving batteries, and that isolation is not possible on the part of any of the parts of either the physical or spiritual universes. Therefore, proclaiming that there are electro-magnetic wires connecting part with part throughout the entire Universe; thus constituting a universal bond between all egos in all worlds, and that by the aid and proper use of the psychic law inhering in all intelligences significantly affects all parts of the physical universe and gives to the spirit realm its richest charm.

While thus joyously taking in the illuminating and enrapturing splendor that enveloped me, my fair friend addressed me as follows: "Once more, dear friend, we have the pleasure of meeting, but not in just the same manner that we met before, when we took our happy pleasure-excursion. Then I met you more than half way, while on this occasion I sent my full soul telegram or appeal to you to rise above the atmosphere material and meet me in this department of the spirit zone, which is more congenial to me in my incarnated condition and more in harmony with your own best thoughts and aspirations, one wherein arisen spirits can present themselves to much better advantage in the helpful direction to their earth-bound friends, who are struggling for the mastery over their physical environments. Especially is this the case when they are able, through their unfolded psychic power, to rise to this ethereal altitude or plane.

"In this atmosphere those having passed through the valleys can express themselves better and accomplish much more in the aidful direction for their friends than it is possible to do within the atmospheric belt that is in close proximity to the physical planets.

"Yes, I sent forth my magnetic appeal, feeling quite sure you would respond, and thank the Infinite Presence you are here!

"I am further happy to announce that you are making commendable progress and nearing the more ethereal plane of unfolded angelic manhood, and the more completely or fully you become master of the compound that composes the web of your physical drapery, the easier you can take excursion trips to the divine altitudes, where the lessons of life and being in all their phenomenal and spiritual phases can be more rapidly and correctly learned understandingly from all essential methods of analysis, and this is why the few are in advance of the many on the planet earth.

"The more placid and cheerful you keep yourself with optimistic hopefulness and trust, my friend, the better condition will be yours to rise higher and still higher when making psychic visits, and be assured, every time you send forth the soul-telegram wish for co-operation or angelic company, some loving arisen friend or friends will respond with cheerfulness, conditions being favorable.

"I am further happy in saying that the more complete rounding-out time has arrived with you and is already expressing itself, and the time has also arrived for you to take an important step or upward promotion.

"Your psychic power is growing stronger in sustaining harmony

BUDDHA—THE BLESSED ONE.

The two thousand five hundred and twenty-third anniversary of the nativity of the Buddha was celebrated on April 8. Many persons may be interested to know something of the religion established by Buddha, whose adherents, numbering between five and six hundred millions, far exceed the membership of the Christian or any other religion. The religion of Buddha is formulated in four statements, termed "the four noble truths," viz: *Suffering; the cause of suffering; the cessation of suffering; and lastly, the eightfold path that leads to the cessation of suffering.* There is salvation for him whose self disappears before Truth, whose will is bent upon doing good, whose sole desire is the avoidance of all evil and the perfecting of good deeds. His interest is in that which ENDURES—the immortal—not in that which is transient. He lives, but does not cling to life, and thus when he passes on to other spheres, death does not touch him.

There are seven jewels of the law: Purity, Calmness, Comprehension, Bliss, Wisdom, Perfection and Enlightenment. They manifest themselves in (1) earnest meditation; (2) in the great struggle against sin; (3) in the aspiration for a perfect life; (4) in moral power; (5) in developing the organs of spiritual sense; (6) in wisdom; (7) in righteousness. The four meditations are (1) the meditation on the body; (2) the meditation on sensation; (3) the meditation on ideas, and (4) the meditation on the nature of things. They are practiced to teach the emptiness of all individual existence. All forms of individual existence, considered as individuals, are transient—the body, the sensations, the mind and the faculties of being. None of them constitute a permanent self; in none of them can be sought the purpose and aim of life. They teach the instability of all compound things.

Buddhism teaches salvation by devoting life to the attainment of enlightenment, through preparation of heart, self-discipline, self-reliance, indefatigableness, wakefulness, concentration and self-control. These bring wisdom, energy, thought, contemplation, investigation, cheerfulness, repose and serenity.

The heavens of the Buddhist comprise "the worlds of desire, the worlds of form and the worlds of invisibility." The first are six in number, the first of which is subdivided into four, and the second into thirty-three. The worlds of form are inhabited by those who are no longer subject to the passions—pure spirits free from desire, but retaining form. They are four in number, and are subdivided as follows: The first three each into three, and the fourth into nine, or eighteen in all. The worlds of invisibility are also four in number, but have no subdivision. In these spheres the spirits become so etherealized that they merge into the invisible universal spirit, of which they were at all times an integral part.

J. R. GUELPH-NORMAN.

with your soul and spirit promptings. You are in possession of the mystic key to the door of the cabinet of life's mysteries, and using it beneficially to and for yourself in many respects, which fact has been known and rejoiced over by others and myself some time, and this knowledge gave all the more confidence that if I called, you would answer.

"Our meetings and greetings are very much like that of long separated friends rather than otherwise. You think it strange at times that one who seemeth a stranger should take the deep interest that I am and have been expressing of late for you, but that feeling will be removed when my reasons are made known to you, some of which I expect to give before your present visit terminates.

"I will say, however, that I am not a stranger to you, from the spirit-realm standpoint, and this fact you will know in the unfolding by and by. In the second place, it is well known with us in our spiritual home how much you have passed through during the many years of your earth-life, and how much you have sought and have failed to find the needed congenial and reliable friendship and encouragement that your sensitive nature demanded during those many years of loneliness, and which condition has drawn to you, through the law of sympathy on our part and your own full-soul aspirations, those who could best meet your demands, and I am thankful and happy for many reasons that I am on the program, and there placed by a beautiful law of the realm angelic as your devoted friend and helper.

"My mission in this case is to infuse a magnetic cheeriness into your sympathetic nature, a condition that every true reformer on your planet very much needs as sweet flowers and smiling fraternal sunbeams of encouragement while engaged in the complicated battles for the world's mental, moral and spiritual growth.

"Many circumstances have come to and beclouded your life-journey on earth, to the extent that at times you have almost arrived at the conclusion that your life was a failure as to usefulness to the world, or a benefit to yourself, which has interfered with and retarded your upward trend very much at times; but I think you must realize by this time that life with you has been taking on new conditions of late that are of a more placid and cheerful character, such conditions, too, that had not been usual with you for a long time; and it is with pleasure that I inform you that this change has been and continues to be the bloom and fruitage of our psychic meetings and communion with each other during our ethereal journeyings together, etc.

"Your constant pleading for further light on the mystery of life and being, and desires for a purer and more exalted condition, have been the within beacon lights of your real soul-self all along the highway of your flesh-clothed journey, and, as a happy consequence, your progress in the soul department of your being has far outstripped the physical tent you occupy, and even that is undergoing improvement in the spiritual direction, under your illuminated and psychic influence.

[CONCLUDED NEXT WEEK.]

Licensing of Mediums.

On that specific clause of the City Ordinance that puts public me-

diums under the ban of a license, which, in many cases, must be prohibitory, I will say, not as a public medium, but as one of the hundreds of occultists and Spiritualist residents of San Francisco, it is, without question, unconstitutional. That greater palladium of our liberties, the Constitution of the United States, authorizes and protects all forms of religious belief, and the Constitution of California reiterates and provides for the same privilege.

The reading of Article XXII of this smaller instrument, the City Charter, is not so liberal. It is worded in the sententious and all-inclusive style of a penal code. It is like saying, "Let no rascal escape." It might have been framed by Cotton Mather when he hanged and burned witches in old Salem, were it not for the penalty. His are no longer fashionable. They are not deemed humane. They are now scorn and licenses, on the latter-day principle—as evil is a necessity, we will license it, and make it contribute to governmental support.

There are some of these mediums whom I know, were they above the daily want of bread, would give their every hour gratuitously, merely to teach the truth, that the dead live and can, under conditions, return. But they are not above that want. They are poor, without an exception, and therefore they take money for what they give. It is this fact—that they sell their medium gifts—make merchandise of them, as it were—that gives the law even this ghost of a right—to require them to take out a license. But this being required of them, why not require preachers and priests to do likewise? If this were done, there could be no complaint, and it would rob that clause of the charter of a seeming desire on the part of its framers to crush what to them was unpalatable, as well as the weakness of class legislation.

For one not wrapped in prejudice it is easy to perceive how little difference there is between a Christian medium and a spiritual medium. Both stand between two worlds. The Christian medium—preacher or priest—claims to mediate between God and man. The spiritual medium holds place between the disembodied spirit and spirit in the flesh. And these Christian mediums receive pay for their services, and on special occasions an extra dole. They also advertise where they will hold forth, and frequently throw in a musical program to make their seances more attractive. And yet, were it proposed to tax one of these, a howl would go forth that would resound to the remotest corners of the earth.

There are really no objections to this passing of money—in other words, to these Christian mediums making merchandise of their gifts. They are mortal, and as such they must be housed, clothed and fed. But it is a poor rule that does not work both ways. This same contention holds good in the case of the spiritual mediums. They, too, are mortal. They need the necessities of life, and they who come to them for seances, as those in attendance at Christian mediums' seances, are expected to supply these things.

That the money is supplied to the Christian medium—preacher or priest—in the form of a stipulated amount annually, with unnamed sums for marriages, baptisms, etc., and comes to the spiritual medium only when his services are in demand, matters not. Money, in both instances, is received for a public

work; and to demand of one class of public mediums that they buy a license to sell their gifts, and allow the others to exercise theirs unchallenged, is a discrimination unjust, unlawful and an outrage upon the man and the citizen.

ANNIE F. ANDERSON.

San Francisco, Cal.

Why not Claim a Birthright?

I am deeply interested in the progress of Spiritualism. I have been closely in touch with its unfolding, from the first news of the raps, by intangible agencies, down to the celebration of the 52nd anniversary.

When a man has reached his half century of life, we expect he will, if in full capacity of life, show signs of what he is and may become. Why is it that Spiritualism does not show more cohesion; more power of self-defense; more potential force at all points? Why do we allow ourselves to be elbowed by inimical obstructors? Why are we so often afraid to speak our righteous thoughts, save in secret conclave and with bated breath? Why do we allow ourselves to be faked so many times, by false friends and even those of our own household of faith? Why will we be satisfied to spell a-b, ab, constantly, when we might go on rapidly from our present knowledge and its premises, to the Sixth Reader, of triumphant wisdom? Why will we be satisfied with a back hall-bedroom, or the garret, when we own, in fee simple, a whole palace?

Will some of our beloved co-laborers, who have toiled in the fields of Spiritualism so many years, tell us why there are so many places where Spiritualism is mentioned only with a derisive epithet, or worse? Why is it the work seems always just at the plowing, and there is so little seed-time and harvest?

Our devoted mediums and speakers, writers and active workers die poor. Is there any reason why they should? It is the orthodox people who are pledged to poverty. It is the great church holding the financial and political balance of power in the world at present, that vows itself to mendicancy. But Spiritualists have, in no sense, bound themselves to poverty. We believe the earth and the fullness thereof are ours. Why don't we take it? Why do we not enter into the possession of our birthright, and work hand in hand with our unseen friends, for accomplishment?

When we gather ourselves together for something trumpeted as the crucial point of some great mission, and efflux of power, why will we permit some fantastic, meaningless performance to fill our eager, starving soul with husks, and a consciousness of wasted time and scattered power? This bitterness of dispersed force has come to us again and again. Why do we permit it?

Is not this all more or less true? Do we not know that training and study will place at our disposal the key-board of the type-writer of the Universe, even on the lines of spirit potency? Can we not bring to our help, at will, all the active agencies, seen and unseen, of the fire, earth, air and water? As far as we have tried, we have succeeded wonderfully. Why do we not keep at it? Spirit is all-dominant and potent. Physical conditions do but serve it. Why do we not insist that the king, and not the usurper, shall sit upon the throne? W. P. PHELON, M. D.

California State Spiritualist Association.

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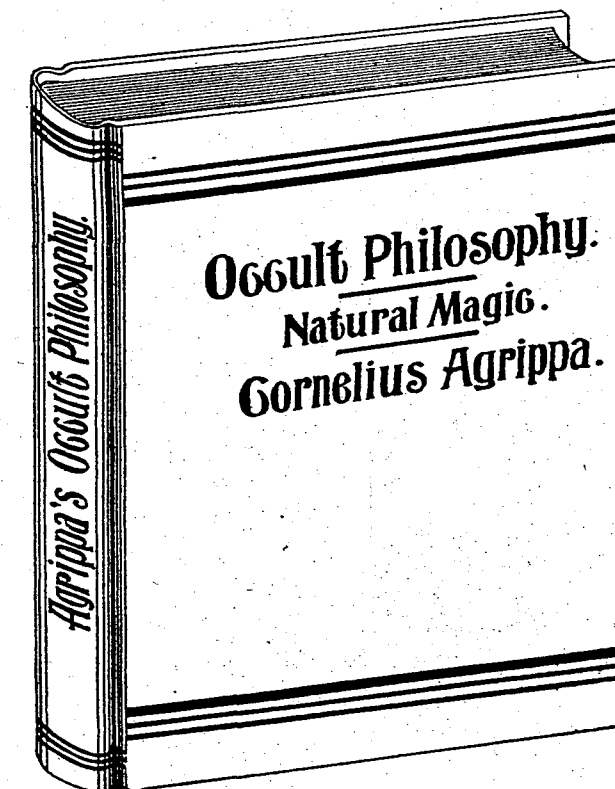
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Mme. E. Young, 605 McAllister street, S. F. Circles Tues. Thurs. and Sunday eves. 10c.

For other mediums see page 5.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

RELIGIO-PHILOSOPHICAL JOURNAL

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, APRIL 12, 1900.

Rabbi Isaac M. Wise, the editor of the Chicago *Israelite*, has passed to spirit-life. His learning and liberality, combined with a keen sense of humor, made Rabbi Wise a conspicuous figure in the journalistic world. We shall miss his scholarly editorial comment and his quaint humor.

Words of Encouragement come from across the sea, and are appreciated. We quote from *Light*, of London: "The RELIGIO-PHILOSOPHICAL JOURNAL of San Francisco has latterly shared in the general 'upward trend,' if one may judge by its contents, and we congratulate the editor upon the growth and prosperity of his paper."

Spiritualism has a plan of salvation, which is very different from any other yet presented. Ignorance is what man needs to be saved from, and the cultivation and exercise of the inherent power of inspiration is the only cure for this negation which is called evil.

The Light of Truth stands with the JOURNAL for demonstrable Spiritualism. In a recent issue Brother Hull speaks his mind upon a subject which is creating a vast amount of confusion in the minds of many Spiritualists. He says: "We class reincarnation among the dogmas, because it is not susceptible of analysis by the laws of reason."

The Palmists of Liverpool are having about as hard a time as the mediums of some of the large cities of this country. A fine imposed upon one of them has been paid by public subscription. The money would be better used for defence than for tribute.

Good Things need expression. "What is the good of being gold, if you look like brass?" It is as necessary to be able to express kindly feelings as to possess them.

A Candid Statement.

The San Francisco *Chronicle* records a statement made by a prominent citizen which sounds a little harsh, but undoubtedly contains a great deal of truth, and shows that those who occupy positions of trust are not always above suspicion:

Elder Thomas A. Robinson of the Presbyterian Church uttered a scathing denunciation last Monday of certain ministers, including among them clergymen of his denomination. When seen later and asked why he had spoken with such vehemence and so bitterly regarding some of the ministers of the gospel, and why he so positively considered that certain of them should be furnished with accommodations at San Quentin, he replied without hesitation:

"Some of the ministers who have occupied pulpits in this city have been notorious blackguards, who have been a detriment to the up-building of the church here. The drawbacks that have come to the church have to be largely laid to the pulpit."

The Classic Poet wrote: "The proper study of mankind is man; but the pin-headed law-makers seem determined to make him pay a license for the privilege of pursuing the study; but 'Truth crushed to earth will rise again; the eternal years of God are hers.'"

Madame Florence Montague is the recipient of a flattering notice in the last issue of *Light*. Mme. Montague is meeting with marked success in London, and her many friends in this country are made glad by the news.

Wm. Wallace, one of the first English mediums, has passed to the psychic realm. He was a trance speaker, and has devoted forty years of his life to the spiritual work. He was an earnest advocate of "Home Circles," and was very successful in pioneer missionary work.

The Universal Brotherhood, of which Mrs. Tingley is the head, has arranged for simultaneous meetings in all parts of the world. If it could be so managed that the Boers and English could participate, it would be a lovely object lesson. All men are brothers in death, if not in life.

What do you Believe? was the question asked of men in the dark ages. What do you know? has been the query of the scientific era. What do you do? is the question of this practical age. Believe, know, and do, is the trinity of today, and it keeps us hustling to keep up with the procession.

Prof. Longley's New Song Book. Concerning this excellent publication, Mrs. Carrie Damon, West Chester, Pa., writes: "The first piece in Vol. 1 is of especial interest and value to me." Vols. 1 and 2 are for sale at this office. Price, 15 cents each; postage 2 cents each extra.

A Suggestion.

An appeal is being made in America for food and funds for the starving millions of India, a country which England has conquered and civilized. (?) We have troubles of our own, and the suggestion which we would make is, that nations, as well as individuals, limit the size of their families to their ability to provide the ordinary necessities of life. We believe in universal brotherhood, also in personal responsibility. From *Unity* we clip the following timely suggestion:

Let the naval bills of England be suspended until the starving subjects of England are fed, and there will be clearer vision on many questions.

Science has been forced into speculation by Spiritualism. The greatest scientists of the world are groping in the occult gloaming, seeking some explanation of the phenomena which Spiritualism is constantly presenting to the world, without accepting the spirit hypothesis. *Freedom*, the foremost champion of Mental Science, has this to say on the subject:

If, however, the scientific skeptic will produce experimental evidence for such powers without involving the personal identity of deceased persons, he can weaken the spiritistic theory, but until he does so it is contended that it must stand as the best working hypothesis in the field.

Consolations of Spiritualism.

An original Anniversary Hymn by Dr. N.F. Rawlin. Composed March 14, 1900.
Tune of "America."

The silence of the grave,
With none to hear or save,
Is broken now.
Death is a vanquished foe,
Life reigns o'er mortal woe,
And casts a brighter glow
On radiant brow.

We know our darlings are
Not dead or gone afar
But stay near by.
They sing the glad, sweet song
With all the happy throng,
That move in triumph on,
And death defy.

Hence we no longer fear,
For angels, always near,
Cheer us along.
They scatter shades of night
With blessed, holy light,
That shines divinely bright,
O'er all the throng.

Now immortality,
Through vast eternity,
We shall enjoy.
Eternal life now reigns;
No more shall mortal pains,
Or cruel, galling chains,
Our bliss alloy.

The radiant morn has come,
And we are all at home,
With those we love.
Shout the glad tidings round,
For we our lost have found,
And joy doth now abound
Mid all above.

The Kingdom of Heaven will come when we all quit gossiping and every one minds his own business. This is a little discouraging to the self-constituted reformer, but a trial of the suggestion will be a relief to a long-suffering community, and may afford opportunity for valuable reflection to the "reformer."

Called Down.

Defamation of character by ministers of the orthodox church has received a set-back. The theatrical profession should be proud of one of its members at least, for the manly stand taken in the following incident related by the Boston *Investigator*:

Rev. D. A. McMurray made an attack upon the actors and actresses in Miss Olga Nethersole's company, which was reported in the columns of the New York *World*. Mr. John Glendenning saw the report, and together with his wife (both of whom are members of Miss Nethersole's company), called upon Rev. Mr. McMurray.

The clergyman admitted that he had not seen the play, did not know any actor or actresses, had never attended the theater, etc. Mr. Glendenning said to him: "You don't mean to tell me, sir, that you, a minister of the gospel, would defame the character of women whom you do not even know. Then you will take the privilege of apologizing to my wife now. She will, no doubt, convey your regrets to Miss Nethersole and the other ladies of the company. I shall look for a qualification of your statements in the *World* with great interest, and if it don't appear I possibly may call again." The clergyman then apologized.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

DEATH DEFEATED, or The Psychic Secret of How to Keep Young. by Dr. J. M. Peebles. Elegantly bound in cloth. Price, \$1.00; postage paid. For sale at this office.

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FAITH AND WORKS, or Christ and Jesus, by Geo. B. Charles, M. D. 19 pp.; paper. Price, 10 cents. Chicago: Masonic Temple.

This pamphlet contains some helpful thoughts on the nature and destiny of man, and gives a very clear distinction between belief and faith, and shows the divinely vital connection between faith and works.

FAITH, HOPE, CHARITY, a poem in blank verse, by M. E. Taylor, Santa Barbara, Cal. Booklet, paper, 6 pp. Price, five cents.

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A Great Teacher Departed.

TO THE EDITOR:

The death of Rabbi Isaac M. Wise, editor, author and reformer, is a great loss to the world. He was a scholarly and progressive thinker; his long and useful life has scarcely a parallel. Several months ago the writer's communication to the *American Israelite* was published by Dr. Wise, in which, among other declarations, was the following paragraph: "No new faith was taught by Christ; he simply reaffirmed the Jewish law, as witness his words to the Young Man, 'to keep the Commandments in order to be saved, and at the same time denied he was good; only God was good.' Christ's response to the Lawyer was substantially the same."

On this the *Israelite* commented as follows: "That is what the Jews have been trying to convince the world ever since Christianity became a religion. But Jesus' teachings were unpalatable to the average mass of the nations, so they distorted them, until they have no semblance to the original. To make amends for their neglect of his lessons, they deify the teacher, hoping, we believe vainly, that 'faith and blind worship will atone.'"

History states that terrible punishment was meted out to false prophets, so there will doubtless be to false teachers. "Faith and blind worship will not atone."

QUAKER.

Anniversary Celebration.

TO THE EDITOR:

The Mutual Progressive Spiritual Society of Santa Barbara celebrated the 52nd anniversary of Spiritualism at the G. A. R. Hall, which was beautifully decorated for the occasion. At 10:30, Mrs. Addie L. Ballou, representative of the State and National Associations, that noble worker for humanity, delivered a touching address, sinking deep into every heart. Immediately after the lecture all gathered 'round the festal board, until soon a conveyance arrived to take our speaker to "Summer-land" by the sea. We cheerfully bade her "God speed," knowing she would sow the "good seed" and return to us in the evening.

At 2:30, Mrs. Rolph of Monticeto was listened to with close attention, as she delivered a very logical and interesting address, commemorative of the day, the failures of the past, the condition of the present, and the grand possibilities of the future.

Mr. M. E. Taylor, our veteran worker, followed. We could scarcely realize he was about to have an 81st birthday. His flow of language and earnestness showed the manipulator of the instrument was doing the work well.

In the evening a full house listened again to Mrs. Addie L. Ballou, the soldier, the old army nurse, who spoke a few glowing words to the comrades present, and urged the necessity of each to prepare for greater conflicts, as every effort would be needed to uphold the standard—the integrity of that which they represent.

Quartettes, songs, poems and music were interspersed throughout the day, making all feel, as they departed, that it was "good to be there."

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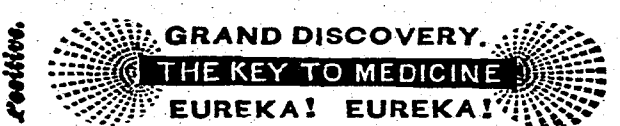
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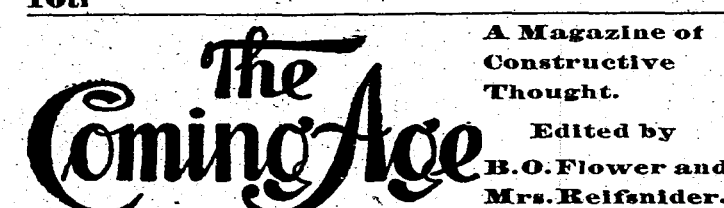
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VOL. 37.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, APRIL 19, 1900.

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THE RIDDLE OF THE SPHINX

Oh, day and night! Oh, birth and death!
And ceaseless ebb and flow of the eternal
breath!
Inscrutable sphinx! We must look thee square
in the face,
Measure thy claws, and the length of thy
wings trace;
Ere we can solve the riddle so vast and deep,
That in thy stony face thou dost so safely keep.
Bound in the pitiless coil of necessity,
And yet we are adapted to infinity.
We aspire, are critical, and love nothing that
ends;
And nature forever and ever ascends.
Through successive transformations we may
scale the height
Of eternal beauty and immortal light.
Thy challenge old to each passer-by,
To solve thy riddle and never die,
We now interpret to be simply this:
The grace and the glory of pure love's bliss:
Of all life the crown and the quest,
Of all good the highest and best;
God's ultimate gift dominating the whole,
And ever immortal as the soul.

MRS. ADA WILLIAMSON.

BORDERLAND

Vision is Fully Verified.

Upon one occasion I was in my own room, trying to read, and vainly endeavoring to shake off the indefinable impression, rather than actual sensation, of physical illness and mental anxiety which distressed and oppressed me. Raising my eyes from my book, they encountered a tumbler of water which stood near me, and the fleeting vision which I saw so interested me that I took the tumbler into my hands and gazed steadily into it. My friend, very ill of a disease which I correctly divined to be pneumonia, lay upon a bed in a country quite different from the one in which I had supposed him to be then living. I knew that he was very ill, supposed to be dying, in fact, and that he was mentally calling for me, although too ill to utter a single word aloud.

Then the vision faded, and I could see no more. But the name of the place and of the hotel in which he was staying remained clearly impressed upon my mind, and I at once sat down, although somewhat timid and diffident, as one always is when trusting to intelligences of this order, and not only communicated with his friends, who were as totally unconscious of his whereabouts and condition as I had been previous to my glance into the tumbler, but also wrote to him myself, telling him that I was sorry to be unable to come to him, as I believed that he wished me to do, but sympathizing with him on account of his sufferings.

By return mail came back a letter from the physician who was attending him, corroborating my account of the occurrence in every particular, and telling me that my friend, before growing too weak to

whisper, had continually asked for me and repeated my name. Subsequently I learned, from his own lips, how minutely truthful and exact my vision was. MRS. R—.

Changed Occupants.

Bearing in mind that the physical body is only a tenement of clay, why should it not at times change occupants? In fact, it does. This has been well known to occult students for a long time. A case of this kind has just been reported from Bridgeport, Conn.

On Jan. 3, 1900, Edwin Luther, 70 years old, afflicted with heart disease, began to fail very fast and lost consciousness. His wife and four children were present. They had expected death that day be-

the murderer of Marcus Nichols, who had been executed months before, gained entrance to the body and made it conscious. He began skipping and jumping about like a young man of 40 in the 70-year-old body. He declares he is Charles Boinay and that he will kill the wife, children and anyone else he pleases, in revenge for the treatment he had while in his former body. The case has been reported to the police of Bridgeport.—*Occult Truths.*

A San Francisco Ghost.

The Chris Buckley castle on Stockton St. is said to be haunted, and, if the testimony of those who have lived in the house is to be accepted, there is fair ground for

may be, certain it is that a strange fatality seems to attend all those who live there. Both of Mrs. Peck's husband's were possessed of fortunes. Both were lost during a residence in that house. Chris Buckley bought the property, and it was while occupying it that his dethronement took place. A private family rented the house of him, and before they had been occupants very long, a death occurred in the family.

The White Lady.

A house owning the doubtful treasure of a "white lady," who paces the floor with restless steps, is a large boarding-house on Pine St., San Francisco. It was once a private residence occupied by a wealthy family. They were devout Catholics; the house contained a chapel that had been blessed, and when the children were ready for their first communion, the family made a pilgrimage to Rome, that they might receive it at the hands of the Pope. The house was one of the most luxuriously furnished in San Francisco, and contained a small fortune in relics and curios collected from all over the world. Death and misfortune finally broke up the family, and the house was locked up and deserted.

As it was said for many years to be haunted, no one was found with sufficient temerity to occupy the house, until one day a woman moved in. She brought a few boarders with her, and it was they who first came into actual contact with the "ghost." A lady, ascending the stairs one evening, saw a figure clad in white glide swiftly through the passage. Mistaking it for her daughter in her night robe, she called to it and instantly the figure vanished where it stood.

Another night two girls, who occupied the room where the most valuable treasures had been stored, were awakened in the night, and both saw enter the door, which was slightly ajar, the spectral figure of a woman. Approaching the bed, it laid an ice-cold hand on that of one of the girls. What followed, the girl is unable to testify, as she remembers nothing further and thinks she must have fainted at this point.

Dr. N. D. Hillis.

Rev. Newell Dwight Hillis, whose portrait adorns our title-page, has attacked Presbyterianism. His scathing words delivered at the Plymouth Presbyterian Church of Brooklyn have aroused the defenders of the faith and called forth a storm of protest from the congregation that was once given religious guidance by Henry Ward Beecher. Dr. Hillis announces that he will resign from the presbytery.

Rev. Newell Dwight Hillis.



Rev. Dr. Hillis Delivering his Startling Sermon.

The Doctor is not satisfied with the doctrine of predestination, and does not think that it is exactly religion to teach that "hell is paved with the skulls of unbaptized infants."

cause Mrs. R. H. W. Griffen of 251 Coleman St., Bridgeport, a Spiritualist had only just before Christmas told Mrs. Edwin Luther that her husband would pass out and had fixed the date. Mrs. Griffen had gotten this fact from her own deceased mother's spirit. But Mrs. Luther had gotten the same fact and date from her deceased son, Jesse.

While Edwin Luther's body lay unconscious, Mrs. Paul and her 15-year-old son worked over it and thought they were bringing Luther back to the body. But instead of Luther coming back, Charles Boinay,

the belief. A lady in flowing white robes and streaming brown hair is said to have been seen flitting through the halls and passages. The form is supposed to be the disembodied spirit of a Mrs. Peck, a former, and, indeed, the original owner, of the house. Mrs. Peck finally died in the house, and it is said that her astral body haunts the place.

There are stories of supernatural sights and sounds connected with the house, of folding doors sliding mysteriously open and beds being lifted with their occupants in the dead of the night. However true this

He will not alter his opinion of the creed he has devoted many years to studying. The thoughts that he has expressed are not the result of recent ideas that have been evolved in his mind. In his strong work he has filled pages with just such expressions as stirred the Plymouth congregation a few weeks ago.

Dr. Hillis was first heard of at Chicago. It was there he made himself felt as a man of mind, an orator of distinctive merit and a liberal thinker. From Chicago he was summoned to Brooklyn to become rector of Plymouth Church and speak from the pulpit made famous by Beecher. It was Sunday three weeks ago when the quiet house of God was made to hum with the subdued murmurs of the attentive congregation when the pastor delivered these startling words:

"What, read the story of Christ's life—love, suffering and death—and then charge God with 'particularly and unchangeably designing' the majority of his children to eternal torment?"

"I would rather shake my fist in the face of the Eternal and fling every vile epithet toward the stainless throne, where eternal Mercy sits with the world's atoning Savior, than lift my hand with that creed toward God's throne and affirm that I taught or believed it.

"For the man who does believe that hideous doctrine the hour of judgment has already come. His sun is already darkened; his moon is turned to blood; his stars have refused to give their light.

"God holds the unconverted over the pit of hell as much as one holds a spider or a loathsome insect over the fire, and from time to time the generations in darkened lands, without temple, without Bible, without religious teacher, are swept into the future as the housewife lifts the lid from the glowing coals and sweeps flies into the flames.

"And every young man who enters the Presbyterian Church has to solemnly swear to believe and teach this frightful view. And every attempt to revise and expel that statement from the creed has been successfully combated by a majority that wishes to retain the doctrine. The scholastics who wrote that chapter in the Confession of Faith got the devil confused with God."

Visit Beyond the Border.

BY EVANGELIST TAYLOR.

[Concluded.]

By this method of analysis and reasoning, which you can safely rely upon, you must readily understand that it is not good logic to judge the occupant of a house by the form, dimensions and quality of the material of which the structure is composed, for many a sage, philosopher, artist and scientist has wrought grandly within the walls of log-cabins, patched-up tents, and even in prison cells. So is it with the immortal spirit, when associated with physical drapery. I pray you, therefore, not to estimate or measure your veritable soul-self by the outer drapery, or any other material environments, for they are far from being a reliable standard of weight and measure for the intellectual germ ego that is Deific in its nature and attributes; therefore, never can become demoralized or degraded by its association with the physical elements.

There is not even a relative likeness between the intellectual soul-

ego and the physical covering it wears while engaged in the workshop of life; for while thus engaged it simply clothes itself with the physical elements as you have clothed and reclothed yourself with many times since your birth on the planet earth, for convenience.

In our department of educational arrangement this is thoroughly understood by all advanced students, and this knowledge presents cause and effect in their rational and true light and enables one to justly estimate all conditions of life when and wherever expressed.

From this time on, conditions favoring, we are likely to be present with each other often for mutual instruction and communion, but before this enjoyable meeting is concluded, please let us take a stroll in this beautiful grove, for I desire you to familiarize yourself with it, as here is to take place one of our most important meetings not far in the future, this being one of the magnetic centers where psychics and their arisen friends and helpers meet from time to time for mutual instruction and advancement.

Entering a beautifully-shaded path and yet richly illuminated, we wended our way in silent contemplation, and noting that the scene continued to broaden and increase in attraction, I exclaimed: "O, what harmony of light and shade and placid union is here expressed! Everything is in place and order."

"Relatively, your estimate is correct, but the more perfect inter-blending can only be met with in the more immediate proximity with the central or infinite dual heart or soul of the universe," was the reply of my friend. "While to you, at the present time, this almost unsurpassed scenery for beauty and harmony is only a minute fraction of the spirit realm."

A fine, commodious, temple-like structure greeted my vision a short distance to our right, which I readily recognized as a temple of learning, and having been informed that this friend was a teacher in some of the educational institutions of the spirit realm, I asked if that were one of the places where she occupied the chair as instructor, to which she politely bowed and said: "Yes, it is one of my workaday homes as an educator, but my present home is farther in the interior, and as it requires only a few moments to pass back and forth with our methods of conveyance, if you will so oblige, I desire to escort you there;" and cheerfully accepting the invitation, seating ourselves in a beautiful, magnetic car, we were swiftly conveyed to her beautiful home, consisting of several rooms representing in form and finish both ancient and modern styles, and such a home! It seemed to me the gods must admire it as a resort of placidity and rest.

I found in the reception and entertaining departments numerous scientific and literary works, together with charts, maps, statuary and paintings of exquisite, artistic workmanship, etc., that would require a very long earth-life to ultimate. To give a full description of the interior and exterior arrangements cannot be accomplished with pen, pencil nor brush in the hand of a flesh-clothed ego.

For some time I was lost in admiration, but was finally aroused from my reverie by the voice of my friend, who remarked: "This combination to which I have the pleasure of introducing you is the result of the love of the beautiful in form, color, adaptation and artistic arrangement on the part of my hum-

ble self; for such was inherent in the composition of my being, and I assure you there are others whose love of the beautiful excels mine, and they have homes correspondingly beautiful.

"I presume you have met with many during your earth experience who possessed all these divine traits, which they would often express by looks and exclamations of admiration over beautiful scenery, flowers and works of art, when their surroundings were such as to make it impossible to give expression to those splendid inherent qualities. Even the unlettered native Indians of your North America, and those of Africa, hold in fee-simple evidences of this inborn glory; and though crude in expression in some respects, yet sufficiently clear to prove that love of the beautiful is there as a soul inheritance, and with them a part of the glory of the universal brotherhood of all intelligences in all worlds.

"This love of the beautiful in humanity is of divine origin, inherited from the Infinite Wisdom Artist; therefore, it is not a hard matter for such as you to understand how in their psychic visits to the spheres of light they at times make artistic markings on the walls of the beautiful homes being erected there, and on their return to their labors in the work-shop of the physical will recognize those beautiful touches made by their spiritual hands, and they take up the artistic work and carry it to a higher perfection.

"You perceive that I dearly love to dwell in contemplation and conversation on those beautiful flowers and fruits of the laws through which conception, gestation, birth, bloom and maturation are accomplished, especially the law of evolution, which inheres in and is ever showing its busy hand and wonderful power in all parts of the spirit realm and physical elements, and I am happy to know that you are in harmony with me on this complicated, yet delightful theme that is sealed as to its value, with the signet seal of Infinite Wisdom on every page of the immense book."

At the conclusion of her beautiful peroration, she led the way into her sacred studio and place of quiet rest, which surpassed in size, finish and decoration everything I had seen. The room was perfectly round, the walls high and white as the fresh, beautiful snow, and graced with ever-fresh, perpetual-blooming flowers that emitted a quieting and cheering spiritual influence of a perfectly passive restfulness such as I had no remembrance of having experienced before.

This room was lighted from the roof, which was composed of flowering vines like those on the walls. The room was also furnished with every convenience and comfort that one needed for all time, as it seemed to me, if it may be considered appropriate to use the word "time" in connection with the higher realm. It was a room of floralized, arboreal sweetness, where it seemed that any one in condition to appreciate such artistic arrangements might delight to tarry in happy quietude forever; but, with second thought, the law of perpetual progress presented itself, and I readily recognized that this beautiful resting-place would be left by-and-by by my friend for others to occupy, and she would be occupying a beautiful rest on another plane of promotion, and as with her so with others.

While in this blissful state, or condition, a feeling came over me that I must leave this beautiful rest very soon, which feeling was attended with sadful regret, for I desired to remain there forever; but the change came very soon, for my friend arose, took me by the hand and remarked: "In a short time we must have another meeting, so keep yourself in readiness to respond when the telegram-call greets you, and if at any time you desire to come, having learned the way, please take advantage of that knowledge and come, and a joyous welcome will be extended to you. All is well. Be of good cheer. Yours, in bonds of loving soul-harmony forever, Celestia."

As the last few words quavered from her immortal lips, they sounded as though coming some distance through a telephone, and at the conclusion of those parting words the curtain slowly lowered, when out of a strange mystical condition I found myself back in the material state again, but in possession of a complete remembrance of the journey, scenery and conversation and instruction given by my friend.

Santa Barbara, Cal.

Spiritualism & Reincarnation

BY HACTENUS.

Spiritualism is based upon certain facts, which, in the opinion of thousands of intelligent people, demonstrate human life beyond death. Those of us who have had frequent interviews with spirit people have been compelled to recognize that no miracle of transformation has been wrought in the individuals who, in a sense, return to us from the other side. Not only do they survive as intelligent beings, but they consciously carry forward their peculiar personal traits of character and disposition, and manifest these tendencies and predilections more or less completely when they communicate with us. The persistency of their personality—with its powers, possessions and limitations, its loves and hates—is one of the most marked features of spirit communion, and constitutes, perhaps, the distinguishing fact that differentiates Spiritualism from all the philosophical systems for which so many are claiming the credence of the public.

To lose our identity is to lose all. To sink self is to court defeat. The object of our life has been to develop our latent spiritual energies into self-possessed and self-expressed realities. We have to learn and apprehend truth, to comprehend and love life, to delight in and become beautiful—that we may be ourselves. "To be and to do" are all-important, and when we have spent our days in the process of doing right that we may become at-one with the Absolute Life, Wisdom, and Love, we are happy in the consciousness that we have overcome, have made a good and worthy record of service, and can rejoice in the love and liberty of the spirit in the fullest life and the sweetest consciousness and the divinest affection.

Now, if this is in any sense true, it seems to me that it cuts the foundation from beneath the theory of reincarnation, which would kill out hope, love, and self, and seek the Great Peace in the abandonment of all that makes life worth living, either here or hereafter.

Well may we shrink from the idea of the interminable treadmill

round of rebirths into this life, with its pains and sorrows, its partings and karmic horrors. No wonder the Brahmins and Buddhists sought escape from such torture and sighed for rest and the Great Peace if only of oblivion. Minot J. Savage in his book, "Life Beyond Death," says:

"There are a good many persons in the modern world who are coming to accept the idea of reincarnation as though it were something desirable, as though it solved the problems and helped them settle some of the practical difficulties of life. Remember, then, that in India, both among the Brahmins and among the Buddhists, it was not a welcome thought. It was held, indeed, almost universally. All men believed that they had existed before, and that they would exist—nobody knew how many times—again.

"The Brahmins, then, and the Buddhists did not anticipate the next life, except as they looked afar off with an ever-sustained hope to the possibility of losing individual existence and sharing in the supposed impersonal felicity of the Eternal."

Spiritualists do look forward with cheerful anticipation. Beautiful as this world undoubtedly is, much as we enjoy it as God's infant school-house, still we feel that it is perfectly natural and beautiful that we should "fall on sleep" on this side and "straight awake amid eternal verdure"—where "fairer than a 'midsummer night's dream,' the fields elysian stretch before us," which we shall enjoy, accompanied by those who are dear to our hearts, the loved and lost of long ago, who have awaited our coming with patience and gladly give us welcome home. Mr. Fielding says: "Love is strong as death. It comes up and up, twisting theories of life, scorning the wisdom of the wise and the folly of the foolish, sweeping everything aside, until it reaches its unquenchable desire, reunion of lover with lover. It is unconquerable eternal as God Himself."

And for that very reason, Buddhism, and its theosophical representation, is untrue, unsatisfactory; and there can be no abiding union between it and Spiritualism. Theosophists have our respect and esteem, but reincarnation has no evidence or claim that can win either. If Spiritualism be true, reincarnation cannot be.—*Light*.

The Basis of Thought.

JOHN SHAW.

If there was no hidden interference with thought or feelings, what we would "feel, hear, taste, smell and see" could be the only things to cause us to think; for the brain cannot spin thought from nothing, and we could only remember by suggestibility through association or similarity of impressions.

There could be no other basis for thought than that of the senses; and reasoning could be no more than the comparing of impressions and deciding. If traced back, all impressions would be found based upon the senses. But there is "hidden interference," and a large part of our thoughts are caused by inhabitants of the atmosphere, and they recall impressions and will others so smoothly that we mistake them for our own reasoning. These inhabitants of the atmosphere often completely form our opinions, and sway our actions by causing feelings through the exercise of will power.

This invasion through feelings makes it necessary to separate from food and clothing that contain animal substance before real investigation is possible. For unless you separate from animal substance you cannot detect the mental feelings that they cause, and consequently you cannot distinguish other feelings caused by them from those that they do not cause; and unless you know the source of a feeling you cannot know the basis of any opinion formed through it, or the basis of any effect it might have upon action.

When we are asleep the senses are at rest—we do not feel anything, hear anything, taste anything, smell anything, or see anything. "Were there no hidden interference" we could not dream, for when we are asleep we do not even know that we breathe, or whether we are living or dead.

Inhabitants of the atmosphere cause dreams through the exercise of will power; and they can awaken us by causing either mental or physical feelings.

San Francisco, Cal.

The Worth of Faith.

J. M. PEEBLES, M. D.

Something what the main spring is to a watch, faith is to the human soul. The toiling farmer, having faith in the revolution of seasons and in the coming summertime with its showers, sows his fields. Faith underlies the foundation of all business enterprises. Faith is indispensable in the family circle: I have faith in the conductor and the engineer when I board the train for some distant city. I would never step aboard the steamer for a foreign port unless I had faith in the captain, the chart and compass.

Faith and belief are not synonymous. Faith in the human soul is elemental. How sweet and perfect the little child's faith in the loving parent; and how firm should be ours in the innate goodness of every human being. Under the ice the water lies; above the clouds the sun shines; upon the moldering piles of India and the marble ruins of Greece, mosses are green; and wild vines, there clinging, climb sunward. Aye, there is an angel hidden in every human organization, and evolution points to the ultimate perfection on this waiting, undeveloped angel. Despise no one. We are brothers all.

Science tickles and touches the intellect only. What is science in one decade is not in the next. It is often cold and chilling, though perhaps clear as a crystal. And philosophy alone, without the warming spiritual influences of love and sympathy, faith and trust, is comparable to a glistening iceberg, hugging to chilliness the human soul. Religion, pure and undefiled, is warming and uplifting.

Honest doubt does not imply unfaith; in fact, it is faith in embryo. The candid inquirer always gets light if he persists conscientiously seeking along the lines of candid investigation. Cherishing this deep faith in the divinity of humanity, the good, the beautiful and the true, Spiritualists should cultivate the tenderest charities, encourage the widest sympathies, and despising none, despairing of none, should strive everywhere to bring out and build up the noblest and the highest in every individual, constituting our common humanity.

Let us, fellow-workers, be more enthusiastic—let us make our Spiritualism more spiritual, more be-

nevolent, more practical and more reformatory; that others, seeing the good and grand influences that it has wrought in us, may be the more inclined to investigate, believe, know, and so—Rejoice with us in joy unspeakable.

Mental Adaptation.

W. P. PHELON, M. D.

There are powers unused by man everywhere about us. This is readily conceded by all persons versed in the knowledge of the things of the spirit to any degree. More than this, he has both the right and the ability to try and make them his own.

The physical is such a constant coming and going; such an incessant series of changes, that it is difficult for us to be still. We can hardly hold ourselves to that point of consciousness, where we can fully realize the fact of the continued existence of those, who, going hence, have left our arms empty and our hearts vacant.

Still, in the face of all bitter disappointment, in spite of blinding, crushing sorrow, we do believe there is something beyond the visible. It is in the inner thought of every human being. He may say: "I do not believe in future existence. When life ends, all ends." This is but the "whistling to keep the courage up."

Sometimes we come to the full consciousness that which is, IS, and that which is, SHALL BE. What ever our thought touches, or can draw out of the visible plane, goes to make conditions for us, on the "astral." These we must meet sometime, somewhere. We are responsible for the present influence on us and others.

Let us be careful what we think. The thing we think will surely greet us, in its full manifestation, whether we will it so or not. Currents of thought are continually crossing and intertwining. In the same way we unite our thoughts with a thousand others of like calibre. Whatever the result may be, we are responsible for the thought we added.

The body was given for use. It is not good to weaken the body, and then overburden it with aroused power. We need always adaptation, something belonging to our unused powers. There is always a vast difference between those who can and cannot adapt themselves. The highest adaptation possible is to spirit wisdom and potency.

Transition.

Returned to his home of soul freedom from the physical tent at his earth home at Serena, Santa Barbara county, California, April 5, 1900, William Benn, aged 87 years, 7 months and 28 days.

He was born in Maryport, Cumberland county, England, came to America many years ago and became one of the early residents of Santa Barbara county, and for many years has rested joyously in the truth, beauty, glory and immortality as revealed to him in the occult or spiritual philosophy, and passed on with that same sweet trustfulness to meet his companion, a daughter and other loved ones, who had gone before, and leaving two sons and two daughters, with other relatives. The funeral took place on April 7 at the earth home of the deceased, the writer officiating. Heaven comfort the sorrowing family. M. E. TAYLOR.

California State Spiritualist Association.

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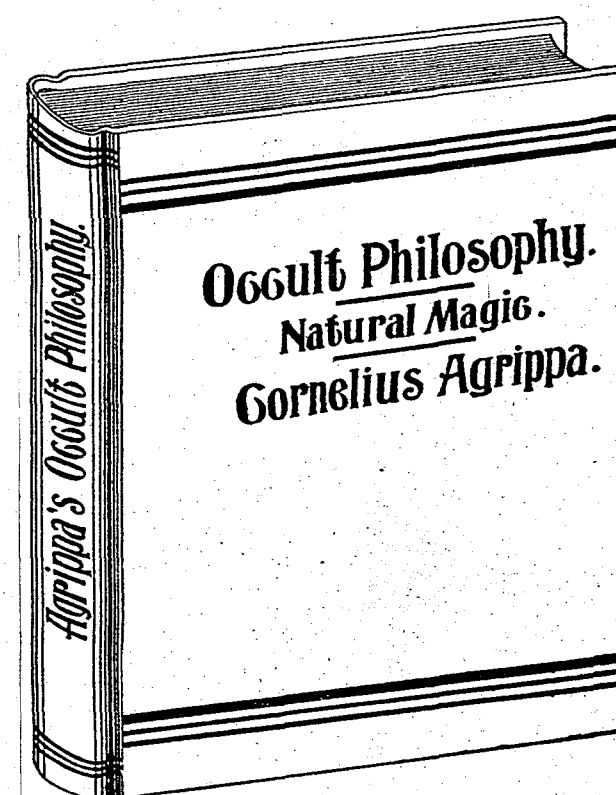
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For other mediums see page 5.

Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This Journal will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, APRIL 19, 1900.

Some Fanatic has introduced a resolution in the Iowa Legislature to amend the Sunday law by striking out the words, "Except that of necessity or charity." With such an amendment, "any labor"—the caring for cattle, the cooking of a breakfast, dinner or supper, the making of beds or sweeping the house, or the harnessing or driving a team to church on Sunday—will be subject to a fine of "not more than five dollars, nor less than one dollar, and be imprisoned in the county jail until the fine, with costs of prosecution, are paid."

The proposer of the bill should be the first person prosecuted, should it become a law. And the State would be a good one to pass by, or leave, when cursed by such an enactment.

Don't Worry.—To those of us who are constantly crossing bridges before we come to them, these words of Clara Shelton Carter may be helpful:

All our happiness comes to-day, and it is only to-day's burden that we shall ever have to bear. We go through life as some tourists go through the old world, so anxious to see the next sight, the next mountain peak, the next cathedral, that we never stop to "take the best of now and here."

Ignorance is the only bar to the emancipation of the race from all the adverse conditions which confront it. We are glad to be able to record each step in advance which humanity takes in its search for freedom. We quote the following from the *Progressive Thinker*:

Prof. James H. Hyslop, of Columbia University, said lately to a New York *Herald* reporter, that it is quite probable that the insane asylums could be relieved of a great portion of their patients if a thorough and scientific investigation is made of the phenomena of hallucination. The Professor thinks many persons adjudged to be insane are merely the victims of the sort of hallucination known as automatism, apparition or coincidence.

Good Advice.

The *Light of Truth* gives some good advice in an anniversary editorial, and we hope expresses the sentiment of every Spiritualist in the land:

Above all, let petty animosity be buried and forgotten. Let sweet Memory's hallowed realms echo with recollections of the good, the true, the beautiful in life. Let charity and peace rule the shrines and the forums wherein the great principles of the gospel of glad tidings shall have expression. Spiritualism is not on trial, never was and never will be; but some Spiritualists are on trial. Let each search for himself or herself the secret recesses of their own lives. 'Tis there that the eternal register is made, and whether we read it to-day or later on, the record will meet each one and will have to be read by each one.

Our Progress.

The *Banner of Light*, in an anniversary editorial, gives utterance to some true words about the progress made in the last 52 years. It says:

Fifty-two years of Spiritualism have given the world a vast, varied and very creditable literature. The masses have been astonished with the erudition and eloquence of many of the platform representatives of the movement, who have overthrown the majority of the strongholds of orthodox theology, and given the people clearer visions of the life to come. They have helped to bring out truer and nobler ideals in regard to spiritual things, and have impressed generic man that he must be his own savior. These and many other great truths make bright the sky that hangs above the two and fifty years of spiritualistic effort. The world is the better for the work of Spiritualism, and all enlightened souls are grateful for its benign influence.

Divinity of Man.

In accepting the pastorate of the First Unitarian Church of Oakland, Cal., Rev. B. Fay Mills, under the head of "Spiritual Supremacy," gave utterance to the following sentiment, which might be read and remembered with profit by every spiritual teacher:

I regard the utterance of the spiritual message concerning the divinity of man as the greatest work of the church. Herein I magnify my office, and whereas outside of the pulpit I consider myself free to express my opinions on any subject and on any occasion, on any topic, in the pulpit I shall never be controversial, but will endeavor to utter helpful and inspiring messages of faith, hope and love to help people to realize themselves.

Woman's Due.

We stand for justice all the time, and publish the following from an exchange which echoes our thought on the subject:

The Columbia University in New York is to erect a Hall of Fame, wherein statues of great Americans are to be placed with tablets recording their glorious deeds. It is notable in this age of woman's

rights, or when a deep sense of justice is stirred in the public mind, that thus far among the long list of aspirants that have been suggested, not a single name of a woman has been mentioned!

In the Old World there are statues of queens—women with no merit but that of accident or birth, not superior to the serfs they ruled; but these noble women represent the highest and best in American civilization, and the Hall of Fame will be a farce without them.

The Appleton House.

We remember that the first book which was placed in our hands to study was published by the Appletons, and the announcement of their financial embarrassment comes like a personal matter to us. *Unity* gives expression to our sentiment as follows:

The story of the Appleton publications is the story of the growth of the thought of evolution; it is the story of the introduction to the American readers of the works of Herbert Spencer, Darwin, Tyndall and their great associates. The long shelf in the familiar red binding, representing the International Scientific Series, is of itself a mighty contribution to popular science. It is an endowment of the intellectual life. We grieve over any embarrassment that has come to this noble house, and we feel, with thousands of others, as though we had been touched with a personal calamity. All honor to the Appletons for what they have done. May their work be continued and their prosperity be perpetual.

The Galling Creed.

"One by one the roses fall," and one by one the organizations which represent and teach the higher ethical thought are falling into line. Rev. Wesley Haskill of Rockford, Ill., has retired from the pastorate of the Second Congregational Church, because he could no longer support its old pagan creed. A committee was appointed to revise their creed, and we quote from their report:

We find the creed tests now in general use too often act as a barrier to keep conscientious Christian men out of the church, noble men and women (like Father Bartlett, one of the founders of Andover Theological Seminary,) who would never so far become responsible for any creed, as to join the church. They would no doubt have done so if the creed had been as simple as the self-denying lives they lived in their own homes.

Wisconsin Spiritualists.

That Spiritualism is growing there is no doubt, and the kindly feeling between the press and workers is shown by the following from the *Progressive Thinker*:

The State Spiritualist mass-meeting to be held at Stevens Point, Wis., April 17, 18 and 19, will bring together some of the very best minds in Spiritualist work in the United States. Harrison D. Barrett, the president of the N. S. A., a former professor in Pennsylvania colleges and editor of the *Banner of Light* of Boston, is one of the foremost organizers of the country.

He has been president of the National Association for seven consecutive years, which speaks for itself. Moses Hull, pastor of the First Spiritualist Church of Buffalo, is another of the untiring, thinking workers.

A Successful Camp.

The annual meeting of the "Southern Cassadaga" Camp, near Lake Helen, Fla., closed Sunday, March 18, after a very successful session of six weeks.

The speakers did their best, and each one claimed that in no place had they ever found better conditions for exalted inspiration than in the Southern Cassadaga Camp.

The officers for the coming year are: President, Dr. H. H. Brigham, Fitchburg, Mass.; vice-president and corresponding secretary, Emma J. Huff, Lake Helen, Fla.; business secretary, Herbert Twing, Westfield, N. Y.; treasurer, Scott Hodgkin, De Land, Fla.; trustees—Mrs. J. D. Palmer, Willoughby, Ohio; H. M. Clark, East Jaffrey, N. H.; L. C. Bishop, Adamsville, Mich.

Mass Meetings.

The Spiritualists of the Eastern States are meeting in mass convention upon frequent occasions, and the good which will come from these meetings cannot be overestimated. The third joint meeting at Chicago, of the State Association and the National organization, called together the following array of talent, which would be hard to equal in any part of the world. The meeting was held in Handel Hall on April 10, 11 and 12, 1900:

Moses Hull, Dr. H. V. Sweringen, Mrs. Minnie M. Soule, Miss Maggie Gaule, Mrs. Marian Carpenter, Harrison D. Barrett, Rev. R. A. White, Cora L. V. Richmond, Georgia Gladys Cooley, Geo. H. Brooks, Carrie Fuller Weatherford, Julia Steelman Mitchell, J. Frank Baxter, Dr. Juliet Severance, Mrs. Lucinda B. Chandler, Dr. A. Houghton, Max Hoffman and Ella M. Johnson.

St. Paul Anniversary.

The growth and healthy condition of the cause of Spiritualism is best shown by the manifestation of enthusiasm by the people on each succeeding anniversary. The last one has been more generally celebrated than any previous occasion, and the friends in Minnesota are keeping step with the procession, according to the report in the *Progressive Thinker*:

The St. Paul Spiritual Alliance celebrated the Fifty-second Anniversary of Modern Spiritualism, March 25, at Odd Fellows' Hall. The gathering was one of special note and interest to Spiritualists, and was very enjoyable to a very large number, lasting all day. Supper was served after the close of the afternoon meeting, and the exercises were resumed at 7:30 after a season of social intercourse.

Beautiful Songs for public and private use, by Prof. C. Payson Longley, are for sale at this office. Price, 15 cts; postage, 2 cts extra. Every Spiritualist should have at least one copy.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

IDOLS DETHRONED, and Dominion over the Animal Kingdom; by Flora Parris Howard. 116 pp., paper. Price, 50 cents. Los Angeles, Cal. For sale at this office.

The philosophy of real life is recorded in these pages, and he who becomes master of these teachings will not only have dominion over the animal kingdom, but over the kingdom of this world. The author says: "We can learn anything, live anything, be what we desire to be, if we are persistent in holding to what we want," and closes with the injunction to "be patient, persistent and positive, and you will win."

THE OUTLINE OF BUDDHISM, by Skesaburo Nagao. 67 pp., paper. San Francisco Buddhist Mission, 807 Polk St. Price, 15 cents.

This is the most comprehensive statement of the Oriental religion which has come to our notice. Beginning with the birth of Buddha, a general history of Buddhism is given, with a statement of its doctrines. The book is valuable for reference and should be in the library of every student of the occult.

In the May *Delineator* are two valuable articles—one by Eliot Gregory, a New York society and literary man, who for 30 years has made his home in Paris as much as in New York. He writes very skilfully regarding Paris. The other is by the famous Mrs. Burton Harrison, on "The Trip Abroad; Suggestions for Traveling, Hotel Life, etc." The two articles are full of good suggestions for those who will Summer abroad, and see the Paris Exposition.

The Medium of Los Angeles is very much improved. There is every evidence of progress in its appearance and make-up, and is filling its niche in a comfortable manner.

ON THE HEIGHTS OF HIMALAY, by A. Van der Naillen. 272 pp., beautifully illustrated. New York: R. F. Fenno & Co., 11 East 16th St. \$1.00. For sale at this office.

In the Preface we find the following: "The work has appealed most strongly to seekers after light in theosophic thought, and it has supplied a philosophy particularly needed by those who have left beaten and unsatisfactory paths, but who have lacked the confidence to cross the threshold of the more advanced, and therefore more technical, teachers."

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the *JOURNAL* one year, \$1.50.

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GEO. R. SMITH.
Cedarville, Modoc Co., Cal., Feb. 23, 1900.

Mrs. Dr. Dobson-Barker, my Good Doctor and Lady Friend: Am getting well; I feel like a boy sixteen years old, and give you all the praise. Yours truly,
HARMON SIMS.
Fairview, Christian Co., N. Y., Feb. 2, 1900.

Mrs. A. B. Dobson-Barker:
DEAR FRIEND—I must say that your medicine done me more good than all the doctors I ever went to, and I am so thankful to you for the kindness I will now send for another month's treatment, and I think that is all I need.
Yours truly, LEWIS BOSTON.
Flanagan, Livingston Co., Ills., Feb. 6, 1900.

Dear Mrs. Dr. Dobson-Barker:
I am getting along fine; the growth on my back is going away fast. I am trying to send everyone to you, as you have helped me so much that I want everyone else to try you. MRS. S. A. BAKER.
Clifton, Arizona, Feb. 6, 1900.

MRS. DR. DOBSON-BARKER:

Dear Madam—
I received medicine from you last February which helped me so much that I am again sending for it. I am troubled with rheumatism. My feet get sore, and I feel stiff all over, and yours is the only medicine that helps me. I wrapped the papers around my feet at nights, and that took all the pain away. Please send to the following address:
MISS ALEXIA PETRIE, Brewer, Maine.
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which covers a period of about seventy years, including many marvelous escapes from savage Indians, through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Spiritualist Circle—Remarkable Manifestations of Spirit power—Prophetic visions, etc. Price 50 cents, postpaid.

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By Dr. George W. Carey, A. M., Professor of Biochemistry. 444 pages, finely bound in cloth. Price, \$2.50; sent by mail postpaid. The "Homeopathic News" said of this work: "It is one of the wonderful books of this wonderful age." The book contains the biochemic pathology of disease, the therapeutic action of the cell salts of the blood, a complete repertory of symptoms, and fully explains the law of supplying deficiencies. The work is invaluable to all who wish to understand the Chemistry of Life. Address:

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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Mrs. Lillie's Lecture.—The subject of discourse in Occidental Hall last Sunday evening was "Our Easter Tide." There was good music, and the lecture was one of rare excellence. Easter may not mean to Spiritualists just what it does to Christians, but we manage to get some good out of everything.

B. Fay Mills delivered a splendid lecture in Metropolitan Temple last Sunday evening on "The Problem of Immortality." Miss Alice Gates sang two solos, one entitled "He Whom Heaven and Earth is Keeping." Henry Weinstock, the eloquent and progressive business man, presided, and spoke briefly of the business aspect of the work. Next Sunday Mr. Mills will speak on "The Greater Easter."

Mme. Young's Meeting.—Mrs. Sarah Seal spoke for a half hour on topics appropriate to the season, and the usual remarkable tests through the mediumship of Mme. Young followed. The music, under the leadership of Prof. Young, was of a high order.

Mission Lyceum.—The regular monthly entertainment and dance will be held in Mission Opera Hall, Mission St., between 17th and 18th, Wednesday evening, April 25. The programs are being distributed, and a very happy time is anticipated by the children. All are welcome.

Progressive Spiritualists.—This society held its annual election of officers on Sunday, April 15. The following members were chosen to act as a Board of Directors for the ensuing year: Wm. M. Rider, Pres.; G. H. Hawes, Vice-Pres.; B. F. Small, Treas.; John Koch, Sec.; Mrs. H. E. Robinson, Jas. B. Chase, A. D. Hall, Victor Becker, F. T. Lilach, Directors; Victor Becker, Agent; Jas. B. Chase, A. D. Hall, Victor Becker, Auditing Committee.

Mrs. Wrenn's Meeting.—Mrs. Miller, Mrs. Wrenn and Mrs. Gillingham interested an appreciative audience at 117 Larkin St. last Sunday evening with messages from the spirit realm.

Ladies' Aid.—The semi-annual election of officers held on Wednesday afternoon, April 11, in Occidental Hall, resulted in the re-election of the entire Board of Directors and officers. The work of this society is one of helpfulness, and is appreciated by all who are familiar with the spiritual work in this city.

A Correction.—In the report of the anniversary exercises in Fraternal Hall, Oakland, Sunday evening, April 8, the name of Mrs. S. Cowell was inadvertently omitted. To the duties and responsibilities of presiding officer were added a quarter hour's work interpreting messages from the spirit-world. We try to be faithful in chronicling events, but mistakes will occur, despite the utmost caution.

Spirit Christening.—At the residence of Mr. and Mrs. A. J. Colby, 1041½ Valencia St., San Francisco, on March 23, 1900, in a room dedicated to the work of the spirit friends, Spirit Mrs. Colby-Luther, through the mediumship of Mrs. D. M. Colby, christened the beautiful baby of Mr. and Mrs. Harry Hoag, formerly of Muncie, Ind. A number of friends had gathered to witness the ceremony, which was very impressive. After a few remarks by the spirit on the importance of training children in the knowledge of spirit communication and spirit guidance, with the assistance of each parent, she formed a triangle, with the flowers in colors of red, white and blue (the red carnation, blue forget-me-not and white rose), over the baby's breast, representing the wish of the spirit guardians for its earthly training in the spirit of liberty, as represented by our constitution. Those present felt a lesson worthy of remembrance had been given each individual. The ceremony closed by invoking guidance from the unseen ones on all present.

The baby was named Parmalia Claud Hoag, and the parents were formerly co-workers with Mrs. Luther in Muncie, Ind., previous to her transition.

Birthday Anniversary.—At the regular meeting of the Union Spiritual Society on April 11 at 856½ Isabella St., Oakland, the many friends of Dr. Sol Palinbaum assembled to greet him on his birthday. Mrs. Palinbaum read a letter and poem by Dr. A. L. Astor, the secretary, who was ill. Following it was a poem, entitled "Out of the Shadows." Dr. Palinbaum was entranced, and a brother-in-law of Mrs. M. Hill talked with her in a very impressive manner. Spirit messages were given by Mrs. Amanda Smith, Mrs. C. Steward and the Misses V. and M. Sundberg. Mrs. E. Greer sang; Miss Pearl Myers recited; Miss Helen Laurence sang; Geo. Hatfield recited. Miss Laurence closed the meeting by reading the poem, "Kisses on Interest." After closing, refreshments were served and a good social time ensued. About 50 were present.

A Temple of the "International Mental Science Association" will be established in San Francisco on April 22 at 2 p.m. in room 310, Parrott Building, Market St., over the Emporium. Mrs. Clara Foltz, the eminent attorney, has the matter in charge, and all who are interested are invited to be present.

Remember the masquerade party given by the Central Lyceum at 909 Market St. Wednesday evening, April 18.

Mediums' Meeting.—The second of a series of meetings held under the auspices of the Mediums' Protective Association and the Ladies' Aid Society was held in Occidental Hall on Wednesday evening, April 11. Mrs. B. F. Small presiding. Mrs. R. S. Lillie made a short address and gave a poetical improvisation. Mrs. Robinson, Mrs. Stoddard, Dr. Barker, Mrs. Griffin and Mrs. Meyer occupied the platform. The inclemency of the weather prevented a large attendance, but the interest was good and good work was done.

The Hermetic Brotherhood held its usual open meeting at 509 Van Ness Ave. on Thursday evening, April 12. A brief explanation of the methods of work of the order by Mr. Weld opened the session. Silent meditation was followed by inspiring music by Mrs. Rogers and Mrs. Weld. Dr. Phelon's theme was "Transmutation."

The Children's Progressive Lyceum had a large attendance last Sunday and the memorial service was very interesting. There was a profusion of beautiful flowers, and in the midst and under the heading, "In remembrance of our loving and loved friends and co-workers of the Children's Progressive Lyceum," were the following names and a few of the photographs: Geo. C. Irvin, J. J. Merritt, Alonzo W. Allen, J. M. Wither, N. C. Mayo, L. B. Hopkins, W. H. Mills, Albert Cressy, Mrs. French, Mamie French, Mrs. M. E. Thayer, Mrs. E. B. Macey, Mrs. M. M. Poole, Mrs. Hill, Mrs. Lewis, Mrs. Maud Stevens, Mrs. White, Mrs. Rogers-Darling, Mrs. Eliza Fuller McKinley and children, Jimmie Rider, George Powers, John Hitchcox, Ralph Peppin, Joie Stevens, Lizzie Sexton, Ruby Steinbruch and Pearl Sorenson.

Mrs. Clara Steers was controlled by Fannie Burbank Felton and gave a short address and messages of love. It was good to be there. C. H. WADSWORTH.

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WHAT THOSE WHO KNOW SAY OF PSYCHIC DIAGNOSING.

Wise, W. Va., Jan. 10, 1900.—Dear Sir:—This evening finds me trying to answer your most kind and welcome letter. I can say that I never had any physician explain my ailments to me as perfectly as you did. BECCA WHITE.

Harrison, Neb., Jan. 7, 1900.—Dear Sir:—You described my case better than I could have told it myself. MRS. R. M. WALLACE.

WONDERFUL RESULTS OF HOME TREATMENT.

Mechanicsville, O., Jan. 3, 1900.—My Dear Doctor:—When I commenced taking treatments of you I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill, I most cheerfully and heartily recommend you to all those in search of health. MRS. ALFONSO BUCK.

St. Johns, Washington, D. C.—Dear Doctor Peebles:—I am improving very fast under your treatment, and am not troubled with the skin disease any longer. No medicines I have taken can compare with yours. J. W. HENDERSON.

Brooks, Cal., Jan. 17, 1900.—Dear Doctor Peebles:—When I think of my condition at the time I began your treatment a few months ago I realize what a wonderful improvement in health I have received at your hands. My health is better and my weight more than ever before. I know of no better way of showing my appreciation than by acknowledging what you have done for me to others, that they may have an opportunity of enjoying the same blessing and anyone addressing me with stamp can have a personal testimonial of what you have done for me. Yours fraternally, A. G. SMITH.

Important Offer.

There is no need of your spending hundreds of dollars in being treated at sanitariums and hospitals. I can treat you successfully at your home at a moderate expense. I require no large sum in advance—the treatment is within the reach of all. If in doubt as to your true condition write me at once giving, in your own hand-writing, your age, sex, leading symptom and full name and receive a true diagnosis of your case. To each lady writing as above he will send "Foods for the Sick and How to Prepare Them," a practical booklet on the preparation of proper foods for the sick, and "Woman," a booklet of much value to every wife and mother. He will also send printed matter on his treatment if desired. Address: DR. J. M. PEEBLES, BATTLE CREEK, MICH.

The Independent Free Thought Bible Spiritual Society will hold a spiritual conference on April 22 at Pythian Castle, 909 Market St., San Francisco. All spiritual societies are cordially invited. Good music and speaking. On Monday night there will be a social dance at 8 p.m., celebrating the eighth anniversary of the Society. Admission 10 cents. C. H. RINES, Pres. J. R. LITTLE, Sec.

Mrs. E. C. Moore, 1118 Brush St., Oakland, Cal., writes: "During a recent severe attack of 'grip,' Mrs. M. E. Coleman, of this city, called on me (as an angel of mercy) and restored me by three treatments, after one of Oakland's famous physicians had failed to relieve me. One unique feature of Mrs. Coleman's treatment is the flow of oil to her hand, which is irresistibly carried upward above her head, while her countenance is transfigured and beaming with heavenly light. To me it was a marvelous exhibition of spirit power, and I feel that the forces on the other side are preparing to do a grand and glorious work for suffering humanity through her, their chosen instrument."

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

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Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

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VOL. 37. { T. G. NEWMAN, {
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, APRIL 26, 1900.

{ 1429 Market-st. { No. 17.
Between 10 & 11th-Sts.

WHATEVER IS—IS BEST.

I know as my life grows older,
And mine eyes have clearer sight—
That under each rank wrong, somewhere
There lies the root of Right;
That each sorrow has its purpose,
By the sorrowing oft unguessed,
But as sure as the sun brings morning,
Whatever is—is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime punished,
Tho' the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is—is best.

I know there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward,
In its grand eternal quest,
I shall say as I look back earthward,
Whatever is—is best.

ELLA WHEELER WILCOX.



BORDERLAND

Premonition.

Some time ago there was a locomotive explosion at Topeka, Kansas, when several were killed, and others severely wounded. One person seemed to have a premonition of the disaster. The *Journal* of that city says:

J. E. Cooper, the boiler-maker, who was working on the "Midget" up to a few minutes of the explosion, stated that some mysterious force had impelled him to climb down off the frame and move away about three minutes before the ends gave way. He says he did not think of an explosion and does not know why he left his position on the frame. He was thrown to his knees by the force of the explosion, and when he regained his feet lost no time in getting outside of the round-house.

A San Francisco Haunt.

The Pixley house, over which hangs the gloom of impending demolition, is thought by many of the residents in the neighborhood to be haunted. Situated as it is in the center of a densely-wooded tract of land, it is not difficult to imagine all sorts of shapes lurking in the grim shadows of the trees.

A girl that was employed by Mrs. Pixley, and who now has a situation in the neighborhood, came in one evening pale and breathless and declared that Mrs. Pixley had appeared to her just outside the old homestead. She described the apparition as walking with a slight limp, assisted by a cane, as did Mrs. Pixley in the flesh. A laundress employed in the family also attests

to having seen the same specter on another occasion.

In the house itself there were frequent uncanny noises that caused a creepy, shivering feeling in those who heard them. One day a screen that stood between the folding doors moved slowly and solemnly back, while those who saw it looked up, half-expecting to see some ghostly shape glide in. But nothing materialized. That Mrs. Pixley's spirit should hover over the place would scarcely seem strange to those who knew her, knowing how dearly she loved the old home. The place is soon to be torn down, in accordance with a clause in her will, and then the ghosts, if ghosts there be, may wander undisturbed.

A Strange Freak of Light.

A friend known as trustworthy sends us the following account by a relative of hers, of a remarkable phenomenon of light which she

recently observed at Gisborne. She says:

"As we were coming up the hill on the Whatanpoko side of the foot-bridge, the sun, which was just setting, being at our backs, we, of course, saw our shadows walking up the hill in front of us. But, instead of being black as they should have been, our dresses were white with a very faint black rim round the hem and up the sides, and were perfectly transparent. Now, I had on my last winter's dress, which is long and very thick, indeed, and M. had on a navy-blue serge, but, in spite of that, we could see, through skirts, petticoats and everything else, our limbs, black, shapeless and exaggerated in thinness, reaching right from our shoes to our waists. We were so astonished that we thought we must have been mistaken, and went away back to the bridge and walked up the hill again with exactly the same result.

"Did you ever hear of anything

so queer? It was a very stuffy, close day, and just at that precise time there was a rainbow over Kaiti Hill, which was also peculiar, being thick in the middle and thin at both ends, and with some of its colors bright and others very dull. As soon as we reached the top of the hill our shadows became black again and continued so until the sun had set."—*Banner of Light.*

Natural Phenomena.

At the present time Alpena is the residence of a man who is undergoing one of the most peculiar natural phenomena known to medical science, says the *Alpena Echo*. William L. McDonald, a pioneer citizen, has been the possessor of snow-white hair for a number of years, and recently black hair began to make its appearance, until at present it is quite noticeable, and at this rate of change in color it will be but a brief time until black hair, the original color, covers his entire head.

In addition to this peculiar state of affairs, Mr. McDonald is growing his third full set of teeth. Some time last year his gums became extremely sore, and what few teeth still remained in the mouth fell out, and a complete new set of both upper and lower teeth made its appearance. In addition to the back teeth, the front ones are all double, a condition that is almost unknown in the annals of dentistry.

A Mathematical Wonder.

Reuben Fields, of Holden, the mathematical wonder, was in Carthage the other day, and entertained the numerous guests in the hotel lobbies with his mathematical feats. He is a stoop-shouldered man, past middle age, dressed in homespun jeans, with his pants stuffed inside his heavy unblacked boots. He cannot read or write, and seems to think in figures. He continually keeps track of time as it flies, and can tell the time of day to a minute any time when asked. He multiplies in his head any number given him, large or small, and quickly gives the answer. He solves all sorts of problems, and will tell quick as a flash the day of the week on which a person is born, if he only told the date.

He makes the most money, it is said, by figuring up invoices, doing in a few minutes what it would often take several hours to do. He says his work is a miracle and he cannot tell how he does it, but that if he could tell he could make a million dollars by it.—*Carthage (Mo.) Press.*

The higher life is not living somewhere outside of the earth, but it is living within your own soul.

Ella Wheeler Wilcox and the Spiritual Philosophy.



ELLA WHEELER WILCOX,

Whose Inspired Poetry has Charmed the World.

Among the large majority of religious-minded people a professed or secret belief in "Spiritualism" is almost universal. By Spiritualism I mean possible communication with the so-called dead.

Personally, after careful study and experiment, I am convinced that such communication exists much oftener than even many are aware of.

My faith in unseen guides, who endeavor to protect and lead us for our best spiritual interests, grows daily stronger. That these guides are not all powerful, nor all wise, but merely possessed of clearer vision and truer insight and freed from some of our material restrictions, I also am convinced.

They suggest and prompt us often; they cannot control us when we are determined to follow our selfish impulses.

Most of us who have set our heads wilfully to follow some absolutely selfish impulse have experienced a peculiar loneliness and disappointment when the goal was gained. This is because our guides cannot go with us to this goal; and who has not felt the almost material touch of invisible arms when selfishness has been overcome and the right road pursued?

ELLA WHEELER WILCOX.

SPIRIT PRESENCE.

How strong my emotion, sometimes, and
what fear,
As I fancy some presence I almost can
hear,
And I shrink lest some unwelcome spirit
appear;
The boon I have longed for, yet dread
when 'tis near.

How often my soul has expressed a desire
To know if 'tis true, and I often enquire
If saints can inform me, but when they
come nigher
I shudder with dread, and the spirits
retire.

My soul almost breaks from its body
sometimes,
When I partly catch glimpses of beings
sublime,
As they float close beside me my thoughts
to divine,
And try to impress and bring peace to
my mind.

Like a sweet, transient zephyr I feel
their impress
On my head and around me as if to
caress.
I know that they come from the land of
the blest,
And I'm filled with a longing I cannot
express.

Oh, doubts that are cruel and thoughts
that are sad,
Why torture the soul when the heart
becomes glad?
Lift the scales from my eyes, crush the
doubts I have had,
Assist my soul upward in purity clad.

What a coward I am, for I know it is
true
That they lovingly try to impress me,
and do.
But when they unfold their bright forms
to my view,
I dare not say: "Welcome! I recognize
you."

I often have warnings of dangers to
come,
Which no human science on earth could
have done.
But my false education its course must
still run
And fetter my progress as oft as begun.
C. C. DAVIS.

Our Spirit Guides.

ELLA WHEELER WILCOX.

We are often asked why, if the
dead can come back at all, they do
not frequently return to aid, com-
fort and protect the dear ones who
remain, often to pass through the
direst afflictions and misfortunes.

This question I have answered
satisfactorily to myself. We are
pupils in college; the dead are
graduates gone forth into the
larger world. We may write, tele-
graph and telephone them back to
us to give us their sympathy and
assurances of their continued re-
gard; they may even surprise us
now and then by an unexpected
visit. But were they to come con-
tinually to assist us at every turn
and tell us the answer to every
problem, we would never develop
our characters, never acquire the
education we are sent here to
obtain, and they would not be able
to go about their own business.

Those who consult the spirits of
the dead for advice on every act of
their daily lives are destroying
their own individuality precisely
as would the scholar who asked an
older person to work out all his
examples.

God never intended any one,
human or divine, to live another
life. Nor did He intend us to peer
and pry into the future constantly.

If we develop the best, truest
and most unselfish qualities of our
natures we shall gradually be given
the foresight and seership neces-
sary to our own highest progress
in this life. Then, if our spirit
friends have any message to give
us, they will find means of com-
munication, and if we live abso-
lutely worthy of their association
they will come to us.

I am convinced that the souls of
the departed do sometimes seek
communication through mediums

because we have not established
our own spiritual wires; but it is
through the medium of our own
souls we must look for absolute
knowledge finally.

I searched through strange pathways
and winding
For truths that would lead me to God;
But further away seemed the finding
With every new by-road I trod.
I searched after wisdom and knowledge—
They fled me, the fiercer I sought;
For teacher and text book and college
Gave only confusion of thought.
I sat while the silence was speaking,
And chanced to look into my soul;
I found there all things I was seeking—
My spirit encompassed the whole.

Reincarnation—A New Idea.

O. O. B.

In the RELIGIO-PHILOSOPHICAL
JOURNAL for April 12 you quote
Brother Hull, of the *Light of Truth*
as saying: "We class reincarna-
tion among the dogmas, because it
is not susceptible of analysis by
the laws of reason." I have lately
received a view of reincarnation
which is new to me. It came
through a well-known medium of
this city from an ancient and high
authority. Referring to two his-
torical characters upon whom rests
a charge of murder, this was writ-
ten: "The two * * * * * are
again re-embodied and will be of
the highest importance to work in
this direction. This is the first
opportunity they have had to arise
and be tried."

"First, I will explain to you the
nature of re-embodiment or rein-
carnation. Such spirits will not be
born of woman again, but will have
dominion over certain minds to con-
trol them. Now, when they shall
have perfected a sufficient number
of mortal minds to an upward
desire, their crime will be expiated.
These two were only tools in the
hands of a great mass, anyway,
and have had centuries for repent-
ance. * * * These are not the
only missions they will be deputed
to fulfill; the others we will name
later. If they succeed in their
efforts during a natural pilgrimage
they will be allowed to advance
when the mortals they control
prove satisfactory; otherwise they
will return again and be permitted
to continue their efforts until they
succeed. * * * I am con-
strained to act upon thousands of
minds at the same time. By this
means I account for incarnation.
It is the means by which we imbue
the minds of mankind."

This sounds more reasonable
than the theosophic idea that a full-
grown, disembodied spirit lies in
wait for an opportunity to dislodge
an incipient one from the germinal
spot of the ovum and thrive upon
its crushed-out existence.

The Word "Religion."

A. H. NICHOLAS.

We do not see any valid reason
for rejecting the word "religion,"
nor for becoming in any degree
hysterical when it is mentioned.
Of course, there are a number of
false ideas attached to the word as
used in much of the orthodox
speech and interpretation; but this
is no reason why we must reject it.
We do not advocate the use of the
term as a passport to popular favor
nor to obtain immunity from odium
or persecution; and we would
scorn to advocate the retention of
this word in statement on the ros-
trum or in the press if it neces-
sarily carried with it a false idea or
perversion of truth.

Rightly understood and inter-

preted, Religion is a philosophy of
right living, based on our concep-
tions of this present existence and
its relations to the spirit-world.
No Spiritualist need have any
scruples about declaring that he or
she is religious and that Spiritual-
ism is a religion. The word is
established in popular speech, and
when we look at its etymology we
find it is not only unobjectionable,
but the best word for the purpose.
Do not ask us to give it up at the
behest of ignorant prejudice. To
oppose it simply to express con-
tempt of orthodoxy, to rail at it, to
deal in rabid diatribes against those
who use the word, is unreasonable.

The primary meaning of Relig-
ion is to rebind or bind back, and
hence that which binds us. It is
used of moral relations and duties,
and by the very structure of the
word it has reference to better
things, to a binding of the soul to
that which is higher and nobler.
That which binds us to low and
sensual things or degrading prac-
tices is never called a religion;
while, with the approbation of both
mind and heart, we designate the
emotions that ennoble and the vir-
tues that uplift by the true name
religion.

The things that bind us to the
higher life, to the existence which
is desirable and creditable for all of
us, are these: Love, peace, friend-
ship, sympathy, purity of thought
and deed, mercy, patience, benevo-
lence, etc. These bind good men
and women together in holy fellow-
ship. In the exercise of these
principles bad men will be at-
tracted with longing desire, and
shorn at last of vileness, will find
themselves bound to it by the un-
failing cords of salvation. This is
religion, and equally beautiful is
the word to set forth our relations
to the spirit-world above and
around us. Something binds us to
that realm of beauty and the com-
panionship of spirits "over there."
Love exists there which death can-
not destroy. We are bound to them
and to that exalted life by hope
that springs in the human breast,
by love, by every aspiration of
purity and desire for companion-
ship with them, and to be thus
bound is religion.

No other word can be substituted
in place of this familiar, wholesome,
reasonable word, religion. Viewed
from the standpoint of availability,
etymology, familiarity, and abso-
lute trustworthiness as a perfect
definition of our duty to the world
that now is and that which is to
come, there is simply not in the
English language a substitute for
the word Religion.

Spiritualism is first presented to
mortal understanding in the prov-
ince of science and philosophy by
abundant proofs of spirit existence
and communion. Some folks stop
at this knowledge and go no fur-
ther, while a much larger number
want to know what it is for or what
is its purpose in the world; and
they find that behind its phe-
nomenal aspect there are facts and
principles, morals and ethics in the
province of religion, deep enough
for the profound thinker and sim-
ple enough for the superficial ob-
server, well adapted to all grades
of humanity.

Man, the Microcosm.

J. P. COOKE.

The scientific verification of this
time-honored idea is here. It was
with deep interest that I read the
little article in the *Phrenological*
Journal on "Man as a Miniature

Sun." The discovery that Dr.
Baraduc has made, through his
photographs of the vibrations
which emanate from the human
body, is very important. These
vital waves flowing from the central
or solar plexus demonstrate physi-
cally, even to the senses, that man
is a microcosm—a miniature of the
universe—an epitome of nature,
and is "in little all the sphere."
The scientific confirmation and
demonstration of this doctrine can-
not be too highly appreciated.

Those media who have breathed
beyond the veil of things, beyond
time and physical sense, have be-
held this inner life of all, the Spir-
itual Sun—the Over-soul. They
have felt the great truth of this
idea. Here is Dr. Baraduc of
Paris, on entirely independent lines,
showing us by his carefully-pro-
duced photographs that man is
literally the child of this infinite
light, and is momentarily sustained
by the vital soul, the breath of God,
which comes down from above,
incarnating in matter and becoming
the soul-life of the creature man.

It is a beautiful illustration of
the verity of Browning's thought,
when he says:

There is an inmost center in us all,
Where truth abides in fullness . . . and;
to know
Rather consists in opening out a way
Whence the imprisoned splendor may
escape,
Than seeking entrance for a light
Supposed to be without.

Score one more for the spiritual
philosophy of man.

Seance with Florence Cook.

MANUEL SCHNITZER.

Florence Cook is a lady of about
40 years with sharp, but not un-
pleasant, features, out of which
intelligence and merry humor shine
forth. Her eyes are large, gray
and of a dull look, as if a fine veil
lay over them. It might be said
that they have a somewhat sleepy
expression.

After those who had been invited
had appeared, the leader of the
meeting asked two ladies to go with
Mrs. Cook into an adjoining room
and search the clothing of the
medium in the most thorough way,
especially to examine to see
whether she had any white clothing
about her. Meanwhile, I was re-
quested to examine the cabinet
which had been set up.

After the ladies who had made
the examination declared that they
were satisfied that she had no white
stuff about her person save a very
little lace, she was tied into her
chair securely. After awhile there
was heard the rattling of a tam-
borine in the cabinet which became
louder; and the green cloth of the
cabinet swelled out, and suddenly
out of the opening appeared the
form of a hand which seemed in
the dull, red light to be somewhat
phosphorescent. The hand moved
about and seemed to open and shut
and vanish, to appear in another
place and again to vanish.

Meanwhile, there was heard the
rustling of the tamborine and a
whispering voice, which, as those
who sat nearest the cabinet de-
clared, said some funny things.
Questions were put to it and an-
swers were made. They asked,
among other things, whether Mary
would show herself to-night. A
voice which spoke through the
mouth of the medium, then in
trance, consented, and almost im-
mediately there fluttered out of the
cabinet the materialized garment of
Mary, a sort of crape. In the next
moment the stuff vanished, and

Mary asked that the lamp should be extinguished and those present should join hands. Hardly had this been done when the phosphorescent hand again appeared, this time holding the tamborine, of which the leader of the meeting, at the request of the voice, took possession.

A form appeared at the opening and laid its head down on a small table before the cabinet. This was repeated at the request of some one in the audience. Some cloth was materialized and various opinions as to its texture were given. The tamborine began again to sound and a deep voice uttered some dissatisfied remarks, and declared that he did not have the strength to get away from the medium that evening. Mary again appeared, but said she was growing weaker and could not again appear. Some raps were heard and then all became still in the cabinet.

The cabinet was then examined by me and the fastenings of the medium were found to be complete as when she was first tied.

It had nothing uncanny in it, and it should rather be said that it verged on a scene of merriment. For the "knowing ones" this is said to be nothing surprising. I, however, left the meeting with mind and body exhausted, tired and really beaten out.

For what I have seen I attempt to give no explanation. I only know, that through this very interesting performance I have not become a "knowing one."—*Beliner Boersen-Courier.*

Psychometry—Soul Science.

DR. GEORGE W. CAREY.

As sons of God, let us reason together. Matter is a substance found throughout the universe in different degrees of fineness, produced by different rates of vibration. Something produces or causes the vibrations. When this substance is in a certain degree of fineness, or rate of vibration, we name it ether. A different rate or degree is called atmosphere; another change, and we have water; still another, and the vegetable appears. Other changes or combinations of the principles composing the substance termed matter and rock, marble, iron or diamond appears. All of these manifestations depend on something quite independent of the material or substance composing the symbol or manifestation. This something is spirit, which is the "same yesterday, to-day and forever."

Spirit is unchangeable, but manifests its thoughts, attributes, purposes or love through matter—its clothing or substance—as an artist manifests his ideals with material called paint. Do you understand? Yes. Well, then, it must be clear to your understanding that you, as a living, thinking, conscious entity, are spirit and not matter. If so, and you know it is so, you performed a part in forming (creating) all that is now formed or created, and all that ever will be formed or created.

But you say: "I did not create or form the worlds and all their component parts alone; therefore, how can I understand how it was done, is now being done, or will be done in the future?"

I answer, by a recognition of the operation or process called co-operation; some might say the law of co-operation; but the Science of Soul, or Being, does not recognize law at all. It is the law; and co-operation is its operation.

"If ye are in the spirit, that is, spirit consciousness, ye are not under the law," but are "a law unto yourself." So, then, by recognizing the universal co-operation of the attributes or thoughts by which, and the "words" through which, Infinite Intelligence operates or "proceeds," you, a soul, one of these thoughts or words—"and the word was made flesh and dwelt among us"—are enabled to free yourself from the seeming ignorance or environments of matter, and thus realize your dominion over all that you have taken part in creating, and you have assisted in the creation of all that is. Being a thought of the universal spirit called God, you are co-eternal with it. With this consciousness comes the feeling of creative, or, rather, formative power. You will realize that there cannot really be any creation. The universal substance from which all clothing of spirit is formed (I mean flesh, vegetable, mineral, etc.) is an eternal substance co-eternal with God and was therefore never created. While this substance is not intelligence, it is the material used by intelligence, or spirit, to manifest to material consciousness.

Now, Psychometry is simply recognizing the soul's own creations, or formations, and interpreting the same. The vibrations that manifested itself, or materialized in matter, is analyzed, understood and described just as a painter may explain his painting, or a mechanic the result of his handiwork.

In a material state of consciousness we do not realize the fullness of our own wisdom. When we awaken to soul consciousness, that is, a realization that we are souls and have bodies, and not bodies that have souls, we see the object, the reason of all symbols, that is, created things, and spell the words over again, which is called reading by Psychometry. The word Psychometry was coined by Prof. Jos. Rodes Buchanan, who passed to spirit-life at San Jose, Cal., Dec. 26, 1899. It is taken from the Greek *Psycho*, meaning soul, and *meter*, or mitron, to measure. We understand an object better after we measure it; therefore, we may say that Psychometry means soul understanding.

With the full realization of the truth set forth above, comes the power to psychometrize any article or material symbol. Truly realizing that all material formations, whether the handiwork of man or of "nature," are products of our own intelligence, we begin to see how it is possible to understand the history of a certain article or substance, whether manufactured by man or nature. The full consciousness that the same power that carries on the processes of nature, in the vegetable and animal world, also operates the chemistry of life in our own organisms, and through the brain cells, nervous system and muscular tissue, operates and forms the handiwork of man, enabling us to come *en rapport* with all formations of matter.

Now, when we wish to psychometrize an article, or read a person by touching flowers or a ring, watch or handkerchief that has been in contact with their person, we should remember the relation we hold to the objects and to the eternal creative or formative power. We must also realize that this creative or formative power is truly omnipotent (all power), omniscient (all knowing) and omnipresent (all present, or everywhere present.)

Let us here make the proper distinction between reason and intuition.

Reason is based on a supposition that a certain thing, idea, or belief is true, therefore a conclusion or basis from which reason may logically build up a true theory. But if it turn out that the basis or foundation was merely a belief and not truth, the whole structure falls.

Intuition is knowing, therefore truth. It does not depend on reason nor so-called logical deductions. So, then, when we psychometrize, we wait for the "still, small voice" of intuition, and do not attempt to find truth by the material process of reason and logic. If, as has been written, we, as souls, have assisted in the formation of all material things, why may we not know it by intuition—spiritual knowing—instead of trying to logically reason it out in material consciousness, which is simply belief?

In the attitude of spirit understanding, we repeat the words given us by the "still, small voice" of intuition, or knowing, and this is Psychometry—soul measure or soul understanding.

No effort of any kind is needed. When we psychometrize we should relax all the bodily functions, and thus still the material consciousness. By this process the most wonderful readings of inanimate objects have been given. Psychometry is miracle made natural, and occultism engrafted into everyday life. Nothing is hidden that shall not be revealed, and humanity stands at the door of the day when "none shall say, know the Lord, for all shall know him, from the least even unto the greatest."

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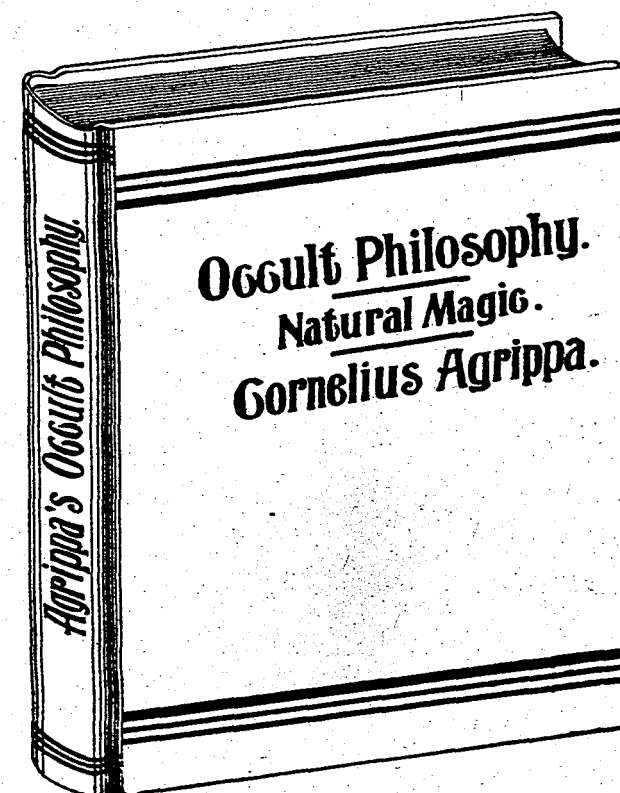
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SAN FRANCISCO, APRIL 26, 1900.

Harrison D. Barrett, the able editor of the *Banner of Light* and President of the N. S. A., is making a tour of the Western and Middle States, speaking and working in the interest of the ongoing of the spiritual cause. From the reports of the meetings being held, he must be having much success.

Progression has been the theme of many "world reformers," yet when a writer or speaker changes his opinions and says so, he is called erratic and inconsistent by these same people. Some of these positive thinkers have established "standards" and "lines of thought," which are eccentric and illogical, yet they judge and condemn others by them to the extent of ostracization. Somewhere in the chronicles of philosophy it is written: "Judge not that you be not judged."

The Flaming Sword of Chicago, organ of the Koreshan system of cosmogony, says that "Spiritualism is anti-Christian and anti-Messianic." We claim that Spiritualism is the true philosophy which Jesus taught—afterward perverted by priests—and that Jesus was one of the persons sent by the spirit-world to establish truth on earth. Many preceded, and many have followed him, among them the Fox Sisters. If that be heresy, make the most of it.

The Mayer Fund.—The Secretary of the N. S. A. writes to the *Banner of Light* of a contribution to the Mayer Fund which counts:

I have just received a check for \$120.25 for the Mayer Fund. This sum was collected for the N. S. A. by Miss Buckwalter, in her town of Royersford, Pa., where there are but three families of Spiritualists. Her personal solicitations secured subscriptions ranging from 25 cents to \$25. M. T. LONGLEY.

The Boston Investigator.

Our esteemed contemporary seems to be very much disturbed because it cannot change its form and style. We who have followed its career are very well satisfied with the present form, and hope that its shadow may never grow less." From its last issue we quote the following:

This number marks the beginning of a new volume—Vol. 70. The *Boston Investigator* has lived a long life and has had a useful career. It has aided every great reform for nearly three-quarters of a century, and has led the grandest of them all—the effort to free the world from religious superstition. And this position it still purposes to fill. Notwithstanding the victories won for Free Thought, there is work yet to be done.

Dead Questions.

The New York *Herald* enumerates a long list of questions which will be discussed at the International Scientific Congress to be held in Paris next July. Among them are: A history of geology and physical geography, as these sciences were known to the ancients; an examination of the doctrines of natural science as they were taught before the time of Aristotle, and the development of this science up to the present time, and a history of medicine during the Middle Ages, both in Europe and elsewhere.

Helen Wilmans says with characteristic frankness:

All very well, but why not discuss something that is alive? Those old post-mortem examinations are pretty useless to me.

The Funeral of Rabbi Wise.

From the Cincinnati *Inquirer* we quote the following, which indicates the popular sentiment toward this truly great man:

The funeral was one of the simplest, yet most impressive, in the annals of Cincinnati. Thousands paid their tribute of respect at his bier and with sky o'ercast with gloom, as were their hearts, they carried him to the place where the physical form of all must go when the burdens of life are laid aside forever.

The spacious Plum St. Synagogue, which seats 1,800 people, was entirely inadequate to hold the great throng that went thither. The aisles were packed with friends of the honored dead, and hundreds stood on the street unable to gain admission.

The assemblage contained a large number of Christians from every walk in life who had known Dr. Wise and admired him as a citizen, a patriot and the friend of all that was good, regardless of creed or condition.

The Church Trust.

Of course, the Christian Church must not get behind the times, and the proposition to form a "trust" is timely. We quote the words of Rev. Sheldon and Dr. Hirsch:

The time has come for the union of Christendom. The sectarian

denominational lines that once bound the narrow limits of the churches are no longer visible as a barrier to fellowship. The union of service has come to take the place of the disunion of dogma.—Sheldon, in *Topeka Capital*.

I am in favor of co-operation on a larger scale among churches. There is at present considerable waste of moral energy in the work of our churches, due to their division according to narrow sectarian lines. If, instead of splitting up in two, three or more churches that are necessarily weak, and, perhaps, also at cross-purposes, we could have one strong organization. We would benefit by such a change, not only morally, but also financially. The liberal churches under the Liberal Congress of Religions, organized in this city about three years ago, are working already along those lines for a stronger co-operation.—Dr. Hirsch, of Chicago.

True Education.

The old idea that education consists in memorizing and loading the mind with facts, is rapidly giving place to the fact that true education is to teach one how to think. Prof. Mason, writing in the *Dallas News*, voices an important truth:

Education is development, let the means be what it may. Not all knowledge is found in books, and but a small fraction of it is included in the college curriculum. Thinkers of late years are waking up to this truth, and are specializing and shortening the educational course by eliminating a lot of rubbish and dead knowledge from colleges and universities, and are making of the remainder a means to the attainment of living wisdom.

The Height of Absurdity.

Occult Truths, a Washington publication, is responsible for the following. Comment is unnecessary:

On Jan. 19, 1900, Martin Bergen, a member of the Boston baseball team, shot and killed his wife and two children and then shot himself at his home in North Brookfield, Mass. The law of karma explains that the wife and two children having been murderers in former incarnations, have now reaped exactly what they had sown; also that Bergen will be sent out of three future incarnations by violence as karma for this awful act.

The Inductive Method.

Our readers will be interested in the thought suggested by this heading. "Monism" is claiming the attention of the thinking world, and we gladly give space to the following from the *Adept*:

Christianity assumes that man can act at will; that his will is the cause of his action, and that God made him free to choose eternal life or eternal punishment. This is not inductive reasoning; it is begging the case from the fable of the fall of the garden of Eden. The whole of the Christian theology, we can positively say, is nothing more than a deduction from the writings of men who were totally ignorant of universal principles. Every Christian creed is composed of deductions from Genesis to Revelations, and these have been imposed upon the world as

the truth of God. Christianity, therefore, can be known only as a deductive philosophy. No Christian theologian can successfully dispute this statement.

Prejudice.

We are pleased to record the fact that some of our theosophical contemporaries are beginning to recognize that we are wasting an immense amount of valuable force in the perpetuation of petty prejudice against one another. We are working for the same end, although pursuing slightly diverging paths. We quote the following from the *Lamp*, published in Toronto, Canada, which breathes the spirit of peace:

A great deal of prejudice has been cultivated between Theosophists and Spiritualists by a certain assumption of superiority on the part of either the one or the other. Probably most of the divisions that exist in matters of religion are perpetuated by this attitude of swelling importance on the part of those who learn something they did not know before. The knowledge or experience which does not contribute to humility is not to be desired. The knowledge or experience which does not set one in judgment over one's fellows is a rare and spiritual gift. To the impartial observer, the outsider, there is hardly a button to choose between the revelations of the foremost Spiritualists and the revelations of the foremost Theosophists at the present time.

Not Lack of Merit.

This is the way they refuse manuscript in China, and although our method may not be as poetical, it is fully as truthful and answers the purpose very well:

Illustrious brother of the sun and moon! Look upon thy slave, who rolls at thy feet, who kisses the earth before thee and demands of thy charity permission to speak and live.

We have read thy manuscript with delight. By the bones of our ancestors we swear that never have we encountered such a masterpiece. Should we print it, His Majesty the emperor would order us to take it as a criterion and never again to print anything which was not equal to it. As that would not be possible before 10,000 years, all trembling we return thy manuscript, and beg of thee 10,000 pardons. See—my hand is at my feet and I am the slave of thy servant.

The Daily Star of Bloomington, Ill., has printed an edition "as the devil would edit it." After all, we like a paper best, edited by a free American citizen. We quote a few lines from the leading editorial:


The world moves, and things are coming my way fast. Even the churches are falling in line nicely. When the old-fashioned preachers of former days pounded the pulpit and preached straight to the text, "Jesus and him crucified," I had a pretty hard road; but now with the "liberal" and up-to-date preachers, I am getting along easy.


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An appeal to humanity not to shrink from life's experiences, for without them there is no soul growth. "He who works to find himself, then overcomes himself, and then makes of himself what he wills, is a God."

This was read by Mrs. Cramer before the Fifth Divine Science Congress in Odd Fellows' Hall, San Francisco, in November, 1899. It is probably the clearest and most complete statement on the subject yet written, and is a gem, as well, in mechanical construction.

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From thy home in realms unseen;
Come to me, oh, come and cover
All my soul with light serene.
Twine thy loving arms about me,
As thou didst long years ago;
Ere I learned to live without thee,
In the form I used to know.
In the time, when in my childhood
Thou wert more than all to me;
When at twilight, near the wildwood,
Piped the robins light and free.
And thy kisses—all unspoken—
Rained upon my childish lips;
Still is their imprint unbroken
E'en upon my finger tips.
Come, then; come to-night, dear mother;
Bring with thee love's holy dew;
While I'm sleeping, o'er me hover,
And my spirit bathe anew.
EMMA D. PITTS.

The Eternal Now.

ELLA DARE.

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We are living in the *Eternal Now*, in the infinite and everlasting *Present*. The future is not. We use it as a term of comparison, to estimate the degrees of life. We as souls must dwell forever in the *Now*. To-day is; to-morrow we shall never see. This moment in time is our own. We may use it as we will. We may shape it and mold it, and build from it a step in the stairway of progress, or we may abuse and direct it to base uses.

Which shall it be? What shall this moment make or mar for us? Shall it be the kindly word, the loving thought, the gentle helpfulness; or shall we kneel on velvet prayer-stools, and pray the Creator to speed our bullets and send them through the hearts of fellow-beings?

We are heirs to all possibilities. We are the sovereigns of nature's forces. Shall we send out thoughts crimson with the blood of barbaric battles, or shall we clothe them in the gleaming glory of peace and good-will?

We are living in the *Now*. What shall we do to bless the *Now*?

It is the *Now* that meets me,
The future I shall never see;
It is the *Now* that greets me,
How can I use its potency?
It is the *Now* that needs me,
This present moment rings its bell;
It is the *Now* that heeds me,
Shall I obey its summons well?
It is the *Now* commands me,
The duties of this day appeal;
It is the *Now* demands me,
To stamp thereon my sign and seal.

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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Mrs. R. S. Lillie gave an eloquent lecture at Occidental Hall last Sunday evening for the Society of Progressive Spiritualists. Her subject was entitled, "A Review of Spiritualism." She followed the movement of Modern Spiritualism from its inception in 1848 to the present time, and made the principal events to pass in "Review," and demonstrate what its grand philosophy and phenomena had done in the religious world, by liberating thought and emancipating the world from the thralldom of galling creeds and tormenting fallacies.

Mr. Lillie was present to lead the choral service, having returned from a two-weeks' vacation spent in Southern California, and was welcomed by the audience.

Mr. T. G. Newman, being called upon for some remarks, said that Spiritualism was the entering wedge which had liberalized the thought of the world and made way for the grand reforms of the present magnificent century, promising wonderful achievements for the future.

The Children's Progressive Lyceum is preparing for its annual May Festival to be held at 909 Market St., May 6. The children have selected their May Queen and a grand time is anticipated. The program is composed entirely of children's talent, which speaks volumes for the Lyceum and its teachers. The members are putting forth their best efforts to make it a success. A large attendance is expected.

THOS. A. JOHNSON, Sec.

Spirit Col. Hopkins, who is well known in San Francisco through the mediumship of John Brown, Sr., created the fund called the Hopkins Fund, which was intended to supply the JOURNAL to those Spiritualists who were sick or too poor to pay for it. It has done a good work so far in supplying literary food to the hungry poor, and is still doing it. The good-hearted and liberal-minded should contribute to this fund, and thus not only please Colonel Hopkins, but those who are benefited by his noble suggestion. So far, there has been contributions of only \$18.50, while the calls for the JOURNAL to those who are unable to pay for it, are numbered by hundreds. We are supplying all of them that we can, but cannot accommodate all. The lovers of humanity and spiritual truth are invited to co-operate.

Mediums' License.—Representatives of the Mediums' Defense Committee appeared before the Board of Supervisors of San Francisco on Wednesday, April 18, and demanded the repeal of that section of an ordinance requiring public mediums to pay a license tax. The matter was taken under advisement and postponed for one week.

The Central Lyceum gave a masquerade ball at Pythian Castle on Wednesday evening, April 18. There was a good attendance and an enjoyable time.

The Ladies' Aid Society held its regular session Wednesday, April 18. After the routine business, addresses were made by Mrs. Elizabeth Lowe Watson and Dr. Norman. Hereafter, on each Wednesday afternoon, healing will supplement the usual business. Dr. J. R. Guelph-Norman and Mrs. E. R. H. Stoddard will be present to assist in healing the sick who may attend for that purpose, and all are invited who need such treatment. Next Wednesday afternoon, Mrs. Jennie Ward Hays will give an address on "Physical Culture and Dramatic Expression." The next public social will be held on Tuesday evening, April 24, when an excellent time is expected. Admission 10 cents.

Universal Spiritual Association.—The subject for discussion last Sunday at 20 Eddy St., was "Personal Affection." Lively interest was manifested, and a wide range of thought expressed.

Hermetic Brotherhood.—"The battle of Armageddon" was the speakers subject, at the open meeting Thursday evening, 19th inst. Their meetings at 509 Van Ness Ave. commence at 8 o'clock and continue an hour. Their exercises consist of good music, dissertations on the doctrines of the brotherhood and occult practice. All seekers for truth cordially invited, both to the Thursday evening meeting and to the open meeting on Wednesday afternoon at 8 o'clock.

Charles Dawborn, the Pacific Coast Philosopher, is expected to speak, Thursday evening 26 inst. A treat to truth seekers is guaranteed.

Sunday Lecture Association.—The subject of the lecture last Sunday, in Metropolitan Temple, was "The Greater Easter." There was fine vocal and instrumental music and a crowded house. The subject for next Sunday will be, "Between the Animals and the Angels."

Mrs. Wrenn's Meeting.—Alfred Goff, Mrs. Miller, Mrs. Gillingham and Mrs. Wrenn, occupied the platform at 117 Larkin St. last Sunday evening. The music was furnished by Mrs. Symmons and Mrs. Rosie Stender.

Mental Science Temple.—The Mental Scientists of San Francisco thronged the spacious offices of Attorney Clara Foltz in the Parrott building last Sunday afternoon, and a temporary organization was effected. Clara Foltz, president and M. S. Norton, secretary, signed the roll, and a meeting for permanent organization will be held at 771 Haight St. on Sunday, April 29 at 2 p.m. All interested are invited to be present. This temple is auxiliary to the Mental Science Association of Seabreeze Florida, of which Helen Wilms is president.

Mr. Crowley and his daughter, Mrs. Sarah E. Charles, from Newport, Ky., are in San Francisco on a brief visit to Mrs. R. S. Lillie. They are old time spiritualists and earnest workers in the cause.

Dr. Geo. W. Carey has returned from Los Angeles where he has been teaching and lecturing since October last. Dr. Carey is an ordained spiritual minister, teacher of the Science of Being and author and lecturer and a noted Psychometrist. Free talks every Tuesday evening on the "Chemistry of Life," "Science of Soul," etc. All thinkers are invited. Free diagnosis of diseases. Room 1, No. 204 McAllister St., opposite City Hall.

Mission Lyceum.—The regular monthly entertainment and dance will be held in Mission Opera Hall, Mission St., between 17th and 18th, Wednesday evening, April 25. The programs are being distributed, and a very happy time is anticipated by the children. All are welcome.

Los Angeles Anniversary.—On Sunday, April 1, the three societies of Los Angeles united in a splendid celebration of the 52nd anniversary of Modern Spiritualism. Harmonical Hall was chosen for the occasion. E. M. Carlson, president of the Co-operative Society, presided in the morning; John Y. Briggs, president of the Truth-seekers in the afternoon, and E. A. Humphrey, president of the Harmonials, in the evening. Prof. W. C. Bowman, Dr. Geo. Cannon, John Slater, Dr. Geo. W. Carey, Wm. Penn Haworth and Maud L. Freitag were the principal speakers. The music was furnished by Miss Tubbs, Fanny Bradish, Prof. Lienau, Mrs. Weeks-Wright, Miss Metcalf and Miss Genevieve Bach. The test mediums who participated were: Mme. Manewel and Mrs. Freitag. It was a celebration to be proud of, and we extend congratulations to our brethren in the City of Angels.

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The Mission Lyceum Association will hold its usual monthly entertainment and dance on Wednesday evening, April 25, in Mission Opera Hall, 2131 Mission St. There will be an excellent entertainment and dance.

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